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Power at Work

GEORGE HENRY HUBBARD



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A STUDY OF SPIRITUAL FORCES
AND THEIR APPLICATION

BY
GEORGE HENRY HUBBARD

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To the memory of my Father, whose modest
but sincere piety has ever exerted a dynamic
influence upon my own spiritual life, this vol-
ume is reverently dedicated.

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PREFACE

FORCE is one and the same, no doubt, under all conditions. It is, however, known as static or dynamic according to the method of its operation. The science of statics treats of force in a state of rest. Its goal is equilibrium. Dynamics deals with force in motion,—active force, aggressive force. Its end is work. And all work of whatsoever sort, from the cooking of a breakfast to the tunnelling of a mountain or the salvation of a human soul, is the product of force acting in accordance with clearly defined laws and through certain specially adapted channels called machinery.

Spiritual dynamics, therefore, is the science of spiritual force in its aggressive manifestations. It deals with all forms of spiritual endeavor that aim at the conquest of the world for Christ. The application of spiritual force to the confirmation and upbuilding of Christian disciples is static. The same energy directed to the overthrow of evil or the conversion of men is dynamic. Spiritual statics has its end in culture, spiritual dynamics in conquest.

The material progress of man, the advancement of science, the growth of commerce, the improvement of material conditions in society, all result from two causes: first, the clearer understanding of force, its nature and laws; and, second, the invention and

intelligent use of machinery by means of which force may be utilized. The discovery of the reign of law, absolute, universal, marked an important epoch in the history of human progress. It is the dividing line between superstition and intelligence. From this it is but a step to the application of law in all human effort.

In the following chapters I have endeavored to show how this truth is illustrated and applied in the spiritual realm. By a study of force, machinery, and work as related to the kingdom of God, I have sought to eliminate the elements of uncertainty and chance which stultify so much of our Christian effort and make it ineffectual, and to show that we have the same basis of certitude and law in religious work that we have in the most commonplace tasks of our daily life. For I believe that if we can induce Christian people to apply to their spiritual life and work the same intelligence and manly wisdom that they display in other departments of activity, the kingdom of heaven would be established much more quickly than by present methods and ideals.

It is still true that "the children of this world are in their generation wiser than the children of light." The scientific spirit which dominates every other department of thought and effort is still looked upon with suspicion by the majority of Christian workers. Relations of cause and effect are often ignored, and men seek results while they are wholly indifferent to the conditions by which alone those results are attainable. The service of God is a supremely "reasonable" service. It commands itself to the reason. It calls for the exercise of reason in its accomplishment.

And when the reason is enlisted in wise co-operation with the feelings and the conscience, there will be no lack of fruitfulness and success in our service.

So long as we admit an element of caprice into our religious ideals, though we clothe it with the sanctity of the divine will, we are timid in our ventures and limited in our expectations. We take no great risks and achieve no great results. But let this element be banished from our thought and let men begin to feel the same assurance with regard to the nature and working of spiritual force that they now feel regarding steam or electricity or gravitation, and the possibilities of achievement will be greatly enlarged. Then we shall be courageous to plan and fearless to execute great things in the kingdom of God.

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Part I
FORCE

CHAPTER I

THE SEARCH AFTER POWER

"**L**IFE is a search after power." So says Emerson, and so must every true thinker say. Possessions are of value only in so far as they confer power. Events are significant only as they affect power. The measure of manhood is in units of power. Therefore every man covets power in some form.

The reason is not far to seek. All wealth is the offspring of power. All work is power beneficently applied. All progress is power moving on toward perfection. All happiness is power enjoyed. Without power we were poor indeed. The very things we eat and drink and wear, the books we read, the pictures we admire, as well as the noble institutions we cherish and the glorious deeds we reverence,—all these things represent certain forms and degrees of power.

For what purpose do we construct machinery but to apply the latent power with which the material universe is filled? No most ponderous machine can create power, nor can the most delicate machine do anything without power. The task of the inventor is not to devise fresh combinations of steel and iron, or more intricate mazes of wheels and rods and bars.

It is rather to discover new and better channels for the application of power. Machinery is nothing in itself. The world is no richer for all the machinery that has ever been made. What men want is power. That is the real source of wealth and blessing.

What is the value of the countless factories of one sort or another scattered throughout our land? Is it measured by the worth of the buildings or the cost of the machinery which they contain? Not by any means. Their value lies solely in the power which they enable us to capture and utilize for the supply of our necessities and to furnish our comforts.

But not all power is physical. There is intellectual power. There is moral and spiritual power.

To what end do we maintain schools in every village and town within our borders? Why are such vast sums of money expended yearly upon our colleges and seminaries? Is it that our children may read a certain prescribed number of books, or learn a multitude of facts upon a given number of subjects? No. The school is a mental power-house. It is a place where mental power is developed,—this or nothing. The mere reading or committing to memory of a few pages more or less of history or science or literature is a small matter. But the cultivation of such mental power as shall enable us to follow in the footsteps of any of the great thinkers intelligently and to push our way into regions of thought hitherto untracked,—that is priceless.

What are our churches, too, but centres of moral power, fountains of restraining, inspiring, and converting influence. As a mere embodiment of religious opinion, or as a monument of some great

event of the dead past, no church is worth sustaining for a single day. Not even as a harbor for ripening sainthood, as a society of the noblest and purest souls in the community, could a church command popular respect unless the popular ideals were mistaken. The Church must stand for something more than purity or mere negative holiness. It must stand for power. Not the gold, but the salt, is the emblem of its life. Its energy must be clearly felt in opposing every evil and in supporting every good cause. Its influence must reveal itself in the regeneration of individuals and in the resulting regeneration of society. It is when the Church embodies the strongest moral and spiritual force in the community that it most commands the reverence of thoughtful men.

Christianity is the religion of power. Read the New Testament carefully and see how often the word is used, and how much more often the idea is emphatically presented. Jesus is declared to be the Son of God "with power." His whole life is a manifestation of spiritual power hitherto unimagined. And this power He promised to impart to all who should follow Him. More than this. His disciples are commanded to wait until they should receive power before they should undertake any work.

Do we not too often in this age think of the Gospel merely as a system of religious truth? It is that, but it is infinitely more. It is a revelation and a source of power. Jesus discovered to men a spiritual force that had hitherto been latent. He revealed to men a power that, whether new or not, they had never understood before. The greatest saints of the ages had been without it. The deepest religious thinkers

of all time had missed it. The only thought of religion had been that it was contained in certain forms of worship, in certain systems of doctrine, certain mystic exercises, or in a forced and formal obedience to certain laws. But no man dreamed that there was any real power in religion to change the life, to new-create the affections and desires; still less to influence other lives, and at length to transform the race. To discover this power was the mission of Jesus. From the first He declared that He had come, not to give men new ideas, but to give them power. The truth as given by Moses and the prophets He did not modify or set aside. But He made that truth dynamic. He infused into it the spiritual force of a divine life. For the time, at least, He gave His followers peculiar power over disease and various other forms of evil. Then He gave them marvelous power with men to arouse them from the lethargy of sin, and to attract them to a new life of faith and holiness. The key-word of His preaching is not "novelty," but "power."

The great need of the Christian life of to-day is the need of power. We need power to conquer the evil tendencies in our natures. We need power to overcome sinful habits and appetites and passions. We need power to develop the opposite qualities, to attain to that true manhood and womanhood which often seems so far above us. But, what is far grander, far more important than any of these, we need power for service. We need power to reach men and to win them to God and righteousness.

Every disciple needs power. Learning is good. Culture is excellent. Purity and holiness are indis-

pensable. Yet we may have all these and be utterly useless, wholly wanting in influence for good. The power that enabled John Knox to shake Scotland from centre to circumference, the power that enabled George Whitefield to lead thousands of men and women from lives of sin to lives of purity and usefulness, the power that made Charles G. Finney instrumental in accomplishing a spiritual work in New England more than half a century ago, the results of which can be clearly seen to this day, the power that worked through Charles Spurgeon to make the most crude and commonplace of modern preaching effective in converting men,—that power is needed by every disciple, that such work may not be exceptional and rare, but that it may be the every-day experience of the Christian world, the universal result of discipleship.

The Church of the twentieth century needs power. We have everything else. Never was the Church so well equipped as to-day. She is wealthy and cultured. The moral life and intelligent activity of her membership are keyed to a higher pitch than ever before. Her preaching is the best the world has ever heard from an intellectual standpoint. Her services are attractive and unimpeachable. Her organization is well-nigh perfect. But what of results? Are they not pitifully meagre by comparison with the outlay? Are not the great majority of our churches living on year after year without revivals and without any perceptible influence upon the communities in which they are located? In a land like ours we rightly expect the Christian Church to be the all-potent influence, controlling in every department of life, shaping

politics, moulding society, swaying commerce, commanding the loyal service of all intelligent persons, and easily banishing all unchristian forces. But it is not so. Why? Because, with all her equipment of wealth and machinery, with all her purity and culture, with all her prestige and persistence, there is not sufficient power in the Church to make these effective. Our churches are like factories splendidly built and furnished with the most perfect of modern machinery, but having neither steam-engine, water-wheel, nor dynamo.

Yes, the Church needs power that she may lead men not only to admire but to practise the right. She needs power boldly to withstand and overcome the forces of evil. She needs power to arouse lost men to a sense of danger and opportunity. She needs power to convince men of the guilt of sin, and to enable them to throw off the chains of evil habit and selfish motive. She needs power to turn the tide of low ideals and unworthy purposes into nobler and more Christly channels.

We have societies for fellowship and mutual edification. The Church is a society for aggressive work. It is a company, not of the saved, but of the saviours of men. A church may be a model of purity, a splendid representative of religious culture, a beautiful company of beautiful people, the purest and sweetest characters in the community; but if it exerts no influence to make the outside world better, to oppose evil and to champion the cause of righteousness, it is not a true church of Jesus Christ.

There is a popular notion (more popular at the present time than ever before) that the chief work

of the Church is educational. We satisfy ourselves with the consciousness that we are offering to the world in our preaching and in our various services the latest results of modern scholarship, the ripe fruit of the world's best thought, the choice productions of many centuries of accumulated culture and taste. And we expect that through these influences men will be gradually—very gradually—transformed from hoodlums to philanthropists, from sinners to saints. And we look with not a little suspicion upon any effort to secure the immediate conversion of men or the speedy overthrow of any evil apart from this educative process.

Now education is doubtless a prominent factor in the Church's work, and always will and must be. But education is not in itself a converting or saving power. You can never educate men into righteousness. A rascal who is familiar with a dozen languages is no less a rascal nor any less likely to be a rascal than he who cannot use his mother-tongue correctly. There are not a few college graduates in our State prisons. More than this, there are not a few graduates of our Sabbath-schools there,—persons who are thoroughly instructed in religious truth, who can repeat large portions of the Bible from memory, and are familiar with all the doctrines of the Church. Education will not save the world, not even religious education. We need power for that.

Power, then, is the matter of first importance in all Christian work. Of what avail is the most perfect organization, the most complete equipment, the most attractive service, if there be no power within to make them effectual?

"Ye shall receive power," is the divine promise. Jesus never meant the spiritual achievements of His Church to be monopolized by a rare saint here and there, or by one church in a thousand. He never planned for a church in which revivals should be infrequent and marvelous occurrences. He never aimed at a culture that should fear religious enthusiasm and frown upon the development of spiritual power. He would have every church a spiritual powerhouse, every gathering of Christians a spiritual dynamo, every disciple a live wire. Not to save self, not to escape from the temptations and evil associations of the world, not to provide a fold for comfort or a snug harbor for safety, was the Church established, but for work. And that is what we should join the Church for,—to work for the Master, to do our part in winning the world to Him. There is no meaning in church membership else.

A man or a woman may be upright, spotless, clean of hand, and pure of heart; but if his purity and holiness be centred in himself, if the whole thought and care of his life be given to "keeping himself unspotted from the world," to developing a higher type of personal character, such a person is no true disciple of Jesus.

The founder of the Buddhist religion was a model of personal purity and lofty aspiration, if we may believe the accounts of his life that have been handed down to us; yet, with all his holiness, we call him a heathen, and rightly. Why? Because his was a purity without power. His followers and the world at large are no better for the life he lived. The millions of Buddhists scattered throughout Asia are just

as hopelessly degraded and miserable as though they had no religion. All purity and all righteousness that exert no saving power are essentially heathen.

Christian purity, on the other hand, is pungent, pervasive. The true disciple of Jesus is not merely a purified soul. He is a purifying influence. He is a power to help other lives, to season all the society in which he moves, to draw the wayward and the indifferent to the "Lamb of God who taketh away the sin of the world."

In every community of our broad land there are souls to be converted; there are lives to be rescued from temptation and sin and ruin; there are men and women to be led out from their narrow, selfish, and even degraded modes of thought and action to a higher life, to purer thought, to larger service. There are in every city and village and town centres of temptation and fountains of sin that ought to be rooted out. How is this work to be accomplished? By merely setting up the religious machinery and keeping it in motion?

There is nothing the devil likes better than that. Were it possible, I doubt not he would build a beautiful church in every hamlet, with all the modern appointments of music and liturgy, with paid choir and vestments and sociables, and he would encourage its liberal support with the legend, "Drop a nickel in the slot and see the wheels go round." He likes to see the wheels fly when no work is done. Outward show is his delight.

But souls are being led astray, lives are falling under the power of sin, evils are growing up, and characters are lapsing from righteousness every day

within the sound of our church bells. The machinery of the Gospel cannot stem this tide of moral and spiritual decay. We must have the power of the Gospel, the power that burst forth on the Day of Pentecost. Unless we have this, all else is vain. Every Christian life, therefore, should be "a search after power." "And this is an element with which the world is so saturated that no honest seeking goes unrewarded."

CHAPTER II

THE SOURCE OF POWER

*T*HE need of spiritual power most Christians will readily acknowledge. The promise of spiritual power in the Scriptures is clear and explicit. The fact of spiritual power is one of the postulates of the Word of God. But, concerning the nature of spiritual power and the method of its working, there seems to be not a little mistiness even among the most intelligent disciples. Indeed, one might almost say that this mistiness is particularly characteristic of the most intelligent disciples: for we are often surprised to discover not merely a clear grasp of the subject, but an undoubted manifestation of spiritual power, in disciples of comparatively little intelligence and culture, while multitudes of churches and disciples that represent the highest intellectuality and most complete refinement of the age are wofully lacking both in their ideas and in their experience upon this point. With all their equipment and opportunity they manifest no spiritual power in their life and work. That which appears so simple in the Bible becomes perplexing and mysterious in life. What is so plain in theory is most obscure in practice. And it is a fact as true as it is deplorable that in this most enlightened and progressive age of the Christian Church

we are yet far from understanding the subject of spiritual power. The third person in our Trinity is to the majority a mere name. God we know as the great Lawgiver and Ruler and All-Father. Christ we know as the incarnation of God, the concrete Example and Teacher and Saviour of men. But the Holy Spirit is a stranger whose position in the kingdom and whose relation to God and to ourselves is very uncertain. And so present-day Christianity is much like a world in which are law and matter, but no force.

Perhaps this mistiness results from overmuch speculation on the subject and the tendency to reduce every spiritual experience to exact definition and scientific formula. The fascinations of study and intellectualism lead us unduly to exalt St. Paul's "mystery of godliness." We need ever and anon to come back to the simplicity of the inspired Scriptures. And we shall look far before we find a more concise and explicit statement of the source of spiritual power than that given many centuries ago to Zerubbabel: "Not by might [*i. e.*, not by any material force], nor by power [*i. e.*, not by human influence or effort], but by *My Spirit*, saith the Lord." In other words, the work of God is not to be successfully accomplished by mere aggregations of human skill and wisdom and energy, but by the direct efficiency of the Holy Spirit. The redemption of the world, the conversion of souls, will result, not from eloquent preaching, not from perfect organization, not from clearer instruction, but from the immediate working of this divine force upon human hearts.

Let us make this very emphatic: for it is the key

to the entire subject. *The one all-pervading, all-controlling, all-achieving force in the kingdom of God is the Holy Spirit.* The Holy Spirit is the only power for salvation, the only power for sanctification, the only power for aggressive effort and conquest. In all spiritual work He is the primary force, the efficient force. All other forces are secondary. Without this power of the Holy Spirit all appliances and efforts and methods are useless. Without it the most perfect embodiments of human skill and wisdom and labor are unavailing. Revivals can be expected only as a result of the presence and working of this divine power. All spiritual progress can come only through His efficiency. Only through His influence can sinners be aroused and converted to God.

Spiritual power, then, is not simply natural talent consecrated to God. It is not human wisdom working for Christly ends. It is not worldly methods and forces sanctified by contact with the altar of God. It is a power outside of and above us,—*the Holy Spirit.*

Beyond this we cannot go. We cannot define the ultimate nature of the power any more than we can give a final definition of gravitation or light or heat. We can only tell certain things about it and describe those manifestations of its work that are open to the observation of all. That is what we do with any force; and it is all that is necessary for the most effective use.

Without and above us, I say, is this power of the Holy Spirit; but not on that account to be neglected or ignored. It is the direct power of God; but that does not mean that it is either capricious or uncertain in its working. *All power is divine.* Not a force we

use but comes directly from God. Not a force but in the last analysis eludes our investigation. And yet the great work of life is to control and use the divine forces for our own profit.

We often talk and pray about the Holy Spirit as we might talk of the electric force in the clouds and lightning. The thunder-storms come and go, the lightning strikes here and there, and we observe the manifestations of power, but are unable to affect them except in a very limited degree. So far as we are concerned, these storms are capricious. We cannot produce them. We cannot prevent them. We cannot even predict their approach many hours beforehand. At most we can only obtain a very inadequate and uncertain sort of protection against their most fatal effects.

Now, the majority of Christians, except such as have wholly abandoned the search for spiritual power, seem to think of the coming and work of the Holy Spirit as following the analogy of the storm, instead of placing it in the category of electric and other forces as treated by science and controlled and utilized in the service of man.

One of the foremost preachers of a past generation and who was well known for his earnestness and spirituality, Rev. Joel Hawes, D.D., of Hartford, Conn., preaching upon the "Effects of an Outpouring of the Spirit," makes use of expressions such as these: "Whenever God comes near to a people, and is about to display His power in the conversion of sinners, He always awakens a spirit of prayer among His friends." "Wherever God draws near to revive His work, His presence is indicated by a spirit of grace and suppli-

cation." "When God shall pour out His Spirit, as He has promised He will at some future day, the weakest instruments shall become mighty, the feeblest means efficacious in producing the most glorious results." And, concluding, he says: "What a blessed change would be effected in the midst of and about us if God should graciously pour out His Spirit and revive His work!"

Do not these sentences, spoken more than half a century ago, fairly express the ideas that commonly prevail among Christians to-day upon the subject of the Holy Spirit's work? We pray for an outpouring of the Spirit, and we think we really desire it. Yet it is much like praying for rain. We can only ask and wait and feel very uncertain when the answer will come, or whether it will come at all.

In contrast with this expression of uncertainty, place the promises and commands of our Lord. He does not speak of the Holy Spirit as coming *and going*. He does not intimate that there is any uncertainty in His working. He says: "I will pray the Father, and He shall give you another Comforter, *that He may be with you forever*, even the Spirit of truth." And with the utmost confidence He bade His disciples tarry in Jerusalem till they should receive the power from on high; for, said He, "Ye shall be baptized with the Holy Ghost *not many days hence*."

The Holy Spirit is *always* present in converting and reviving power in every church and in every community, as the electric force is always diffused throughout all parts of the material world. God is just as near to the most obscure body or gathering of

disciples in the most remote hamlet to-day as He was to Mr. Moody's gatherings at Northfield or revival meetings in Boston, New York, or Chicago. Just as near as He was to the assembled apostles on the Day of Pentecost. As near as He was to so many New England towns that were thrilled and gloriously transformed during the Great Awakening of nearly a century ago. We have no more need to wait for the coming of the Holy Spirit in the Church or in the world than we have to wait for the coming of steam power in water or the coming of electrical force in the dynamo.

True, this spiritual power is of God, wholly of God; but it is not on that account beyond our reach or control. If the promises and commands of Jesus mean anything at all, they mean that He has put this power within our reach, just as Gilbert and Boyle and Newton and Franklin and Galvani and Morse and Edison and other scientists have put the force of electricity into our hands. He unfolded the laws of the Spirit's working and taught us the conditions upon which His power may be made effective for particular ends. In short, He showed us how we may control and use this infinite power of God for the redemption of the world.

In view of these facts, could anything be more absurd than to watch for tokens of the Holy Spirit's approach, as we look for signs of a coming shower? As well might we say that "when God draws near with electricity to light a town, His presence is indicated by the setting up of poles and the stretching of wires," as to say that "when He draws near to revive His work, His presence is indicated by a

spirit of grace and supplication." In neither case are these the indications of the approach of a power that has hitherto been absent. In both they are the means by which a power already present, but latent, is brought out and applied to its legitimate work. Does this seem an irreverent way of treating so spiritual a subject? That is far from my intention. My only desire is to make the truth so plain that it cannot be mistaken.

It is time that Christians should cease to think and speak of the baptism of the Holy Spirit as a matter of chance, as something wholly uncertain, wholly without law or rule, and dependent solely upon the arbitrary will of God. Whether God shall come to us with His gracious gifts and the power of His Spirit is not at all a matter of uncertainty, a thing to be rejoiced in *if it does happen*, and to be lamented if it does not *happen*. It is not a *happening* in any sense of the word. The matter is as definite as whether we shall seize the electricity which abounds in all nature and use it to light our homes and propel our cars. That one town has electric lights and railways while another does not is not due to the fact that God has graciously bestowed electricity upon the one and withheld it from the other. It is because one has decided to use and the other not to use that which God has given with equal bounty to both.

Not less true is it that if one church is revived and blessed with a wonderful outpouring of the divine Spirit, while others languish in spiritual poverty and weakness, it is simply because that one church has accepted and used aright the divine gift which has been granted with impartial grace to all. The fruit-

ful, efficient church is the church that faithfully and with definite purpose seeks the promised endowment of power from on high, and then goes forth to its mission relying upon that power for all results. The unrevived, ineffectual church is not the *unfortunate* church,—the church neglected of God. It is the *guilty* church, since it is directly responsible for not receiving and enjoying the gift that God holds out to it with tireless patience.

There is in the Church of to-day a great deal of practical disbelief in the Holy Spirit. We worship God. We exalt the Christ. And by the purely human agencies of organization, activity, education, and the like, we try to conquer the world for our Lord. But the direct, supernatural efficiency of the Holy Spirit we relegate to a small class of disciples whom we regard as fanatics or extremists. When such an one displays remarkable power in winning souls, we talk of "personal magnetism," "hypnotic influence," the "contagion of enthusiasm," and the like. And we regard his work with a very critical eye and question its permanent efficacy. We feel morally certain that when the "spell" is broken there will be a reaction, and that in the end things will be worse instead of better.

But why should we doubt the value of these forces when used as channels of the Holy Spirit's power, seeing that we use them freely in other relations and for purely selfish purposes? Is the power of the Holy Spirit, working through a disciple for the conversion of men, any less sacred or divine, or is it any less efficacious because men call it personal magnetism? Electricity was just as powerful and priceless

when men called it a fluid as it is now when we know it to be pure force. The only difference is that our increasing knowledge gives us a larger control of the force for our enrichment. So the Holy Spirit is just as potent for salvation under one name as under another; but with a clearer understanding of His nature and true mission we are better fitted to fulfil the conditions of His working. Granting that the scene on the Day of Pentecost resembled a great ecstasy resulting from the mutual influence of many minds concentrated for a long period upon a single idea and purpose, five thousand souls were converted by the energy there generated. Does not that fact alone vindicate the character of the power and attest its value? Does it not warrant disciples in every age in seeking the same power by the same means? For what is the great work of the Church, if it be not the conversion of men?

In contrast with the prevailing unbelief stands the fact that the most truly successful workers in the history of the Christian Church have been profound believers in the Holy Spirit and have manifested His power in all their lives. Not always have they occupied the most prominent positions or received the largest recognition in their own day; but, whether conspicuous or quiet, their work has been marked by a depth of spirituality that has continued its influence long after the worker has passed away.

“Holy George Herbert” was pastor for only three years of a little church in an obscure corner of England; yet such was the spiritual power of his life that the farmers of the neighborhood would leave their plows in the furrow to attend the services which

he held twice a day in his chapel. And the savor of that life has not yet ceased to make itself felt through the hymns and poems which he left as a rich legacy to all succeeding generations.

The late Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church in Boston, was a man who always magnified the office of the Holy Spirit in his work. And no preacher of the present generation has accomplished a work so truly spiritual, so thoroughly Christian in the fullest sense in that city as he. Others have achieved a wider fame, have perhaps done more to build up the externals of the Church; but he has surpassed all in building up the kingdom of God. He has done most to bring in the millennium in which he was so earnest a believer.

Look over the world to-day and you will find a few such men doing their deep, lasting work in the Church. Look over almost any community and you will find them. But as a rule they are characterized as "peculiar." They are looked upon as extremists, excellent men or women, but unpractical. Why is this? Is it because they hold unscriptural views of truth, or un-Christly notions of duty and privilege? Have they mistaken the message of the Gospel or falsely interpreted the Word of God? No; few, if any, would lay these things to their charge. But the Church as a whole does not believe in this power of the Holy Spirit which Jesus promised and which the few have accepted and used in His service. Their peculiarity is the peculiarity of Pentecost. Their extreme views are the views of Jesus, the views which He taught while here on earth and which He expected

all His disciples to accept and adopt. For the promise of the Holy Spirit's power is to *all*.

Take a Leyden jar that is not charged with electricity. You may handle it freely and without care. Now place the jar for a few moments in contact with an electrical machine. What is the result? The contact has not produced any visible change in the jar. To all outward appearance it is just as it was before, a simple glass jar partly coated with tin-foil and having some metal attachments. But you touch it carelessly and you are at once made aware that a great change has taken place. You receive a shock, perhaps slight, perhaps severe enough to kill you. What has caused it? The invisible electricity with which the jar has been charged.

Precisely in the same way let a church that is without influence or effectiveness in the community become filled with the Holy Spirit, and although there may be no external change, although the services may be the same in form and æsthetic value, although its preaching may touch no fresh themes and may be uttered by the same voice, yet every one who comes within its walls will feel the divine influence. No new methods, no new workers, no new instrumentalities, it may be; but the old methods, the old workers, the old instrumentalities filled with a new life and power. Such a church will make its influence felt throughout the town or city where it is established. It will be a spiritual generator, and every member will be a live wire transmitting the divine life to all whom he meets. The weakest disciple will become a channel of this power, the indifferent will be aroused, the careless will be moved, souls will be saved.

"I believe in the Holy Ghost," says the ancient litany; and we repeat the words glibly enough, quite satisfied thus to complete our articles of faith. The Holy Spirit has His rightful place in our creed; but what place has He in our life? What place has He in our work? We believe that He inspired the prophets and the apostles; but they are dead and gone. "God is not the God of the dead, but of the living." God the Holy Ghost is the inspirer of the living, not of the dead. As truly as He inspired the apostles and other early servants of God, so truly is He ready to inspire and strengthen every disciple now. And we have not attained a complete Christian experience till we are charged with this divine power, filled with the Holy Spirit, and working in the strength which He bestows.

"In this world of shallow believers, and weary, dreary workers," says Phillips Brooks, "how we need the Holy Spirit! We may go on our way ignoring all the time the very forces that we need to help us do our work. The forces still may help us. The Holy Spirit may help us, will surely help us just as far as He can, even if we do not know His name or ever call upon Him. But there is so much more He might do for us if we would only open our hearts and ask Him to come into them."

Then let us hold our faith in the Holy Spirit, not as a form of words, but as a living power, inspiring our lives, vitalizing our efforts, and making us instruments in the hands of God for the conversion of souls.

CHAPTER III

OBTAINING SPIRITUAL POWER

WHEN we read in the Scriptures about the gift of the Holy Spirit, and when we realize just what that gift means to the disciple and to the Church, two facts stand out before us in sharp and painful contrast.

On the one hand are *the freeness and definiteness of the divine promise*; on the other, *the apparent rarity of its fulfilment*.

Of the first of these two facts it is scarcely necessary to speak. We study the Scriptures and we find promise upon promise, unlimited, universal; each breathing the spirit of infinite liberality and willingness.

"I will pray the Father," says Jesus, "and He shall give you another Comforter, *that He may be with you forever.*" There is the assurance that the gift is not temporary, but permanent.

The purpose of the gift our Lord expresses in the words, "*Ye shall receive power*, when the Holy Spirit is come upon you." And again, "*He*, when He is come, *will convict the world* in respect of sin, and of righteousness, and of judgment."

Peter explicitly declares the universality of the gift; for he says to the multitude gathered together

on the Day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. *For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.*"

And the divine willingness and liberality appear in the Master's words: "If ye then, being evil, know how to give good gifts unto your children, *how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*" "*For God giveth not the Spirit by measure.*"

It is needless, however, to multiply references, for they are familiar to every thoughtful reader of the New Testament. To whatever words of Jesus and His apostles we turn, the truth is forced upon us that this great gift is offered freely to all, that God does not withhold His priceless blessing of spiritual power from any who really desire it, and who are ready to fulfil the conditions upon which it is bestowed. He does not reserve it for a chosen few whom His arbitrary will has delighted to honor. He does not dole out the blessing with grudging hand, lest men grown too familiar with it shall not prize it highly enough. But, like an infinitely loving Father, He holds out the gift to all His children, only rejoicing when it is accepted, and always bestowing it more freely than the seeker dares to hope.

Such is the picture on the divine side. A bountiful Giver, freely offering the richest gift that man can desire, offering it to every disciple and to every church in every age and in every place.

Now turn the picture about. What do we see on

the human side? Do we see every child of God living in the constant enjoyment of this gift? Do we find that every disciple has clearly received a baptism of the Holy Spirit at some time in the course of his Christian experience? Do we find churches everywhere working with the inspiration of this power, and so winning many souls to God day by day? Do we even find Christians everywhere eagerly seeking this blessing?

Very far from it! We trace the progress of God's kingdom from the time when the glorious promises were uttered to the present day, and we can easily count the number of persons who have given evidence of great spiritual power. And if we look about among the churches of our own time, we find manifestations of the Spirit's power to be the exception and not the rule. Pentecostal displays of converting and sanctifying power do not mark the path of the Christian Church always and everywhere. They are the occasional rather than the constant state of Christian life and work. Here and there, with long intervals between, arises a Zinzendorf, a Luther, a Wesley, a Whitefield, a Moody, who goes forth in the power of the Holy Spirit and becomes the instrument of God for the conversion of thousands. A whirlwind of revival sweeps over the particular part of the world where his work is done. But all this is extraordinary. Such men are looked upon as spiritual prodigies (fortunate if they be not dubbed spiritual *monstrosities*); and the great multitude of disciples, quite content with their poverty and fruitlessness, calmly say, "We cannot all be Whitefields or Moodys."

According to the prevailing notion, these men were

raised up by the special providence of God for ■ special work. But what is the special providence that has thus raised them up? Is it not a Pentecostal baptism of the Holy Spirit? And is not a like baptism promised to *all* disciples? And what is the special work for which they have been raised up? Is it not the rescue of souls from sin and death? Is it not the redemption of the world? Is it not the bringing in of God's kingdom? And is not this work pressing everywhere, always? Does not the cry of the lost, the tempted, the suffering, the ruined, the enslaved, call for men specially raised up at all times in every community the world over?

If these men have been made what they were and are by an arbitrary endowment of an infinitely wise and loving God, we should see many more of them. But they have not been so made. They are ordinary men with very diverse natures and talents, and working with many different methods. But they are men who have opened their hearts to receive,—yes, who have diligently and prayerfully sought the gift of the Holy Spirit in all its fulness; and their extraordinary work has been the result. If the seeking were not so extraordinary the glorious results would become everyday experiences.

Now, why do we find this great discrepancy?—The promises so full and so free to *all*, and their fulfilment realized by *the few*. Is there some mistake in the promises of Jesus or in the Scripture records of them? Are the promises mere illusions, the creations of an age that delighted in ecstasies and mysticism? Was the Master carried beyond the bounds of literal and practical truth by the tide of an exalted enthusiasm,

or the heat of a glowing imagination? Were His words wholly misunderstood and misinterpreted to us by the apostles? Our hearts answer "No!" at once. Whether we have received the gift or not; however far we may fall short of our privilege, we believe in the reality of the promises and in God's unchanging faithfulness. Not in God or in Jesus Christ, nor yet in the Scriptures, but in ourselves is to be found the key to all spiritual failure and want. We have not, because we do not ask. Or we ask and receive not, because we ask amiss.

What, are we not constantly asking for this special blessing? Do we not pray for the outpouring of the Holy Spirit in almost every gathering for prayer? Is there ever an assembling of God's people for worship where the prayer for spiritual blessing in some form is not offered? How, then, can any one say that the Church or the disciple is remiss in asking? True, in outward form we do pray a great many times for the gift of the Holy Spirit. But do we always realize just what it is that we desire? Do we always really believe in the spiritual baptism even when we ask for it? Do we invariably ask with the definite expectation that our request will be granted? Are not our prayers for this as for many another blessing often the mere formal utterance of the things we believe we ought to ask for, whether we really desire them or not?

Asking, if it be anything more than an empty form, implies the fulfilment on our part of all known conditions for receiving the answer to our prayers. Now, what are the conditions upon which this gift of spiritual power hinges? We may learn by studying the example of those who have received the gift.

What was the first condition fulfilled by those who received the gift at Pentecost? "Prayer," says one. "Faith," says another. "Eager desire," says a third. But there was something that went before any of these. There is something that must come first in the life of every one who would receive spiritual power. That is,—*self-surrender*. The life must be really and completely given up to God to be an instrument in His hand for service. There must be obedience, hearty and unquestioning.

The word had been given, "Tarry ye here in Jerusalem till ye receive power." What a waste of precious time! At such a crisis days are significant. They have more value than months at other times. What folly, too, simply to meet together and pray, when there is such a vast work to be accomplished! How childish! How selfish! "*Tarry ye here in Jerusalem.*" And they obeyed.

"Theirs not to reason why;
Theirs not to make reply."

They waited, for their lives had been surrendered to the will of Jesus. His command was their only law of action. All previous notions of religion, of duty, of the kingdom of God, they had abandoned, to accept instead those which He should give. The impetuous Peter and the hot-headed sons of Zebedee, the sceptical Thomas and the calculating, practical Matthew, all together wait and pray, for this was their Lord's word.

Self-surrender, how much that means! Perfect obedience, ready and childlike, how rare it is! We

have our own ideas about service, and we are not always willing to yield them even to the Christ. We have our prejudices, and it is not easy at all times for us to give them up. Many a Christian fails to receive this spiritual baptism simply because he cannot receive it in his own way. He has made up his mind as to how the blessing should come, and he leaves no room for the will of Christ in the matter.

It is wonderfully easy to delude ourselves. Men and women will go to an all-night prayer-meeting to get the power of the Holy Spirit; they will go through all manner of so-called spiritual exercises, such as fasting and self-denial and watching, to obtain it; and all the while they will be clinging to their own plans and purposes and methods, holding fast to their own ideas, tenacious of their own ways. Is it to be wondered at that their efforts are vain? Prayer will accomplish much. It may be that fasting and self-discipline are helpful in some cases. But nothing will avail without submission to God, without the spirit of humble obedience to Jesus Christ.

This is a self-sufficient age. We are the inheritors of the Christian wisdom and experience and culture of the centuries. And it is exceedingly difficult for us to lay aside all this and to become as little children—humble, obedient, teachable. Yet this is absolutely necessary. A revival of spiritual power means first of all a revival of simple obedience to Jesus Christ. It means self-will surrendered to God's will. It means pride and prejudice laid at the foot of the cross. It means every plan and purpose and method submitted to our Lord's approval or rejection.

After obedience, *desire*. The early disciples not

only waited, but *prayed*. Day after day for ten successive days they met together and prayed for one thing,—the gift of the Holy Spirit. And what do you imagine those prayer-meetings were like? Were they cold and formal? Were there long pauses to be filled in with singing? Was it necessary to call on the various disciples by name to lead in prayer? No! No! The mere suggestions are absurd. They were filled with the spirit of prayer. They came together to pray, and they prayed,—earnestly, eagerly.

The disciple of to-day who really desires the baptism of the Spirit will pray for it. The church that desires such a baptism will pray for it. The members will come together, not once or twice, but persistently, week after week. They will come burdened with a common petition. They will think little of forms or methods; they will lose all self-conscious hesitancy, and will be wholly absorbed in the one all-controlling purpose.

This is not all, however. There is prayer and prayer. Much of the prayer that we offer both in public and in private represents little by way of desire. True prayer implies *a willingness to receive what we ask for*. "Why, that is self-evident!" you say. Perhaps so. Yet, in point of fact, we ask for a great many things in prayer that we should not be willing to receive were the prayer to be fully answered.

Here is the prayer for the gift of the Holy Spirit. All of us offer it at times. Would we all of us be willing to receive the gift if it were granted? Think a moment. The gift of the Holy Spirit involves a great deal in the way of personal consecration, a great deal in the way of self-sacrifice, a great deal in the way of

arduous service. It is not simply an ecstasy to be enjoyed. It is a power to be used. To all those early Christians it meant the fearless encounter with persecution, suffering, and even death. To us it means no easy-going, comfortable life of fashionable religion, but real devotion that may call us into very uncongenial surroundings, that may overturn all our plans of life, that may upset our most cherished ideals. Are we ready for this? We cannot anticipate the Master's commands. We cannot know beforehand to what sacrifice or service He will call us. Are we always willing to receive the gift for which we ask on these conditions? Do we really desire it above all things else?

If so, one condition only remains, viz., *that we use it when it is given.* I have said that the gift is promised for use, and not for mere enjoyment. The complete Christian experience implies not only conversion but consecration, not only salvation but service. Not to a popular class, but to every disciple, was given that final commission: "Go ye into all the world and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things, whatsoever I command you."

To unfold the truth and to make the disciple efficient in winning souls was the purpose of this gift. Whoever has no part in working for the salvation of men need expect no experience of spiritual baptism. Whoever would *have* the power must *use* the power.

You call yourself a Christian, it may be, merely because you are trying to live a pure and upright life according to the standard of purity set forth in the

Bible, and because you are honestly endeavoring to conquer the evil that is in your own heart and life. You are aiming at holiness here and heaven hereafter. But are you doing anything for the salvation of others? Are you trying to save the souls of those around you? Are you trying to lead others into the heavenly life? If not, yours is not the Christianity that Jesus taught and exemplified in His own life. If not, you need not wonder that you have failed to realize the fulfilment of the promise of power from on high.

One reason why there is so little spiritual power in the Church to-day is that the Church has to a great degree abandoned the work for which it was established. Many of our churches are making no effort to convert the world; or if they are making such effort, it is very slight in comparison with their other aims. They are chiefly devoted to the work of edifying disciples, furnishing spiritual food and entertainment for the saints. With all the wealth of American Christians our missionary societies are constantly obliged to send out the most piteous appeals for aid, and to retrench in the midst of the most vital work. Nor is our indifference to the work on the outposts caused by intense interest and activity at home. Even in New England many of our churches are retreating instead of advancing in their work. Instead of pressing on to the complete Christianization of the communities where we have long held sway, we settle down to a comfortable state of satisfaction with things as they are. We hold the families that belong to us, and educate the children in Christian ideals and truth.

If the Church is to receive spiritual power, she must use that power for aggressive work. If the disciple is to receive the power, he must use it for the salvation of men. Who would know the blessed experience of Pentecost must take up the work of Pentecost, and must not lay it down so long as there is an unsaved soul or an un-Christly institution within his reach. While our representatives in the mission fields are pinched and hampered in their work for lack of support, while there are so many unchristian customs and institutions in our own land, while men reel in our own streets and that which causes them to reel is sold either with the approval of the law or in defiance of the law, while unchristian and often anti-Christian forces rule in our politics, while there are in even our smallest and most orderly hamlets so many sources of temptation and ruin for our young men and women, the Church has no reason for self-satisfaction, or the individual Christian for idleness. We need the power, and we need it for immediate service.

And these are the conditions upon which the divine power is offered: obedience, desire, use. Whenever the Church or the disciple fulfils these conditions, surrendering self completely to God, longing for the baptism of power and ready to use all the power that is given, then the Spirit will be poured out abundantly, freely, and beyond highest expectation.

CHAPTER IV

EFFICIENCY OF SPIRITUAL POWER

THE mastery of rudiments is the key to all profoundest knowledge. It is the secret of largest attainment in every sphere. One cannot hope to understand the higher mathematics who is not well grounded in the elements of simple arithmetic, who cannot add and subtract and multiply and divide without blundering. It were useless for one who cannot read intelligently or spell correctly to pretend to study philosophy.

By the same token men strive in vain for completeness of character and for depth of spiritual experience who ignore or belittle the primary elements of all morality, who try to vault into a Christian life without taking one by one the initial steps of discipleship. True moral strength and steady spiritual progress depend upon clear convictions with respect to first principles. No enthusiasm for the more advanced truths, no eager inquiry into things more profound, can take the place of this elementary work. If it be neglected, all that comes after will be superficial and unsatisfactory. But let the fundamental moral principles be thoroughly understood and appreciated, and they will inevitably work out a strong type of character and life that contains the germs of limitless progress.

For this reason the mission of the Holy Spirit is declared to be, not the revelation of "the mystery of godliness," not the unfolding of some marvelous truth, but the conviction of men with respect to the three fundamental elements of the moral life,—*sin, righteousness, and judgment*. And all manifestations of the Spirit's power in the history of the Church have been characterized by such convictions.

Periods of remarkable moral power and spiritual activity have always been periods of thoroughness in the elements of spiritual life. Such was the Reformation period in Germany. Such the age of Cromwell and Milton in Great Britain. Such the time of the Great Awakening in New England. Races, too, that have manifested the deepest religious character have been races into whose life these elementary truths have been most perfectly wrought. The Hebrew and the Puritan were well grounded in the fundamentals of character. On the other hand, moral weakness and a shallow spirituality have ever been the outgrowth of indifference to these primary truths. The times and the peoples that have passed over them lightly have not been marked by deeper insight and clearer revelation.

So, too, in the individual life, the results of conversion may be accurately gauged by the depth of rudimentary conviction. It is all very well to aspire to the loftiest altitudes of Christian life and thought, to cultivate breadth of view and tolerance of spirit; but if these be not accompanied by clear and profound appreciation of the simplest truths, their influence will be superficial. The saintliness that endures and that blesses the world grows out of a

thorough personal experience of the first principles of the spiritual life,—the consciousness of sin that breeds repentance deep and true, the hunger and thirst after righteousness that must be filled, the recognition of divine judgment as just as it is inevitable. These three stones lie at the foundation of every stable Christian character.

"But, surely," you say, "every one believes in these truths. What need of divine power to convince men of that which is already so clear, so self-evident? Is not the world even now convicted of sin and of righteousness and of judgment? And if, perchance, there still remain small tribes of men whose moral sense is not sufficiently developed to grasp these elementary truths, will they not speedily acquire that development by contact with their more enlightened fellows? Is it not after all a matter of education chiefly?"

Doubtless it is true that every one has some notion of these first principles of the spiritual life, just as every one in this land has some vague notions of government and statesmanship, of politics and finance. But as it would require nothing less than a miracle to correct and clarify the political ideas of many a self-satisfied candidate for public office, so all human power is inadequate to the task of transforming into clearly defined and life-controlling conviction that which men already hold as a proposition of moral philosophy.

Here is the subject of *sin*. Not a new subject, truly, nor wholly strange to most men. Anybody can tell you that sin exists in the world, that it is well-nigh universal, if not absolutely so, that it is

the source of untold misery and suffering. Thoughtful men will go further. They will give you a definition of sin, perhaps a very correct definition; and they will acknowledge that sin lies at the foundation of all evil. They will trace the course and influence of sin in the history of the race. They will denounce many of the glaring sins of the present age. They may be as skilful in detecting every mark of moral evil in society as is the scientist in tracing and interpreting Fraunhofer's lines in the spectrum. But what does it all amount to? There is no spiritual progress in this. Moral philosophy is not righteousness, nor does it insure righteousness. Keenness of moral perception is not religion. No motive force has been evolved for a higher spiritual life. The world is no purer. Individual life is no nobler.

All this men knew before the advent of the Spirit. Noah proclaimed the judgment with untiring zeal for many long years, and the world went to destruction while he was speaking. Moses' clearest denunciations against sin, though reinforced by the warnings and pleadings of the prophets and confirmed by years of bitter experience, were unavailing to save Israel from the practice of sin and from the national dissolution that inevitably followed. The purest teachings and noblest ideals of the Greek philosophers exerted no perceptible influence to stay the social putrefaction of Athens and Corinth.

Plainly something more than the knowledge of sin is needed to save men. What is it? There must be the *conviction* of sin. In other words, men must believe that sin is personal. The individual must realize its presence and power in his own life. It is not

enough to recognize the exceeding sinfulness of sin in the abstract, or to perceive its baneful power in the world or in others. Each man must feel the power and guilt of sin *in himself*. We must all get that true perspective which shall make us see our own sin as greater and more harmful to us than any sin of our neighbor. We must feel it as an intolerable burden that must be lifted from our hearts, a wasting disease that must be cured or work our destruction.

Men enough there are who are ready to ascribe all their failures and misfortunes and troubles to sin,—the sin of others. Enough, too, who are ready to confess sin,—the sin of their neighbors. But no man has taken the first step in a true spiritual life, no man has really done anything to set the world free from sin, who has not come to the realization of his own personal sinfulness, and who does not desire before all things else to be set free from his own besetting sins.

Further, men need to be convinced that sin is not a mere misfortune, an unavoidable taint of nature which they have inherited from others. We need to be brought face to face with the truth that sin is an evil for which we are responsible and consequently guilty. How we delight to coddle ourselves with the notion that we cannot help sinning, that we are the helpless slaves of our besetting sins! But the Holy Spirit teaches us that we are not slaves; that we are free men and women, born children of God. If we sin, it is because we choose to sin; and for our sins we stand condemned at the bar of conscience, which is the bar of God.

Yet again, men need to be convinced of the danger of sin, of their personal sin. We see the danger of

sin in others, but we think there is no danger in *our* sin. We need to learn that sin will bring sorrow and death to ourselves as surely and as swiftly as to others, that the young American of this most progressive and enlightened age cannot practise with safety the orgies that sapped the life of imperial Rome, that I cannot trifle unharmed with the temptation that has brought ruin to my neighbor.

The *knowledge* of sin men can impart. The *conviction* of sin that shall lead to its forsaking, that shall make us abhor it ourselves and shall bring us to Him who taketh away the sin of the world,—only the Spirit of God can give that.

Then there is *righteousness*,—the second moral truth of which the world must be convicted. Ideals of righteousness abound. They have always abounded. But ideals are abstract things, and abstract righteousness is of no value in itself. What the world needs is concrete righteousness,—*i. e.*, righteousness in practice. It is easy enough to sketch noble ideals,—yes, perfect ideals if you choose; but it is quite another matter to convict men of righteousness, to impress the ideal upon their hearts so that it shall find expression in their lives. Solomon could depict righteousness with marvelous power in proverbs that have been the wonder of every subsequent age, but his life was a picture of sin. Multitudes of so-called reformers to-day are telling us how to live, and not a few tell the truth; but their instruction in righteousness does not produce a conviction of righteousness even in their own hearts, and many times they are as far from their own ideals in practice as those whom they are so ready to denounce.

The world needs to be convinced of the *fact* of righteousness. There is a common, nay, almost a universal misanthropy that doubts the existence of real righteousness among men. "Every man has his price," we say. Whenever a good deed is announced, we are only too ready to point out some flaw in it or to hint at some unworthy motive underlying its apparent goodness.

"Alas, for the rarity
Of Christian charity
Under the sun!"

Even in the sacred name of religion we are told that there is and can be no true righteousness among men. How many may be heard forever quoting the words, "There is none that doeth good, no, not one," as though that were the last utterance of the Gospel on the subject!

Yet again, we need to be convinced of the *possibility* of righteousness. Many of the teachings of Jesus are practically meaningless to us, because we think it impossible to obey them. We believe them, we admire them, but there we stop. We do not think for a moment of actually trying to put them into practice. "Ye therefore shall be perfect" says the Master. And we respond: "Yes, Lord; we will take that as our ideal, but You know that real perfection is impossible." "Be ye holy, for I am holy." "Yes, Lord; but we cannot be holy." And so we stultify the most vital commands and promises of God by writing upon them the word "*Impossible*."

One thing more we need in this connection. We

need to be convinced of the *practicability* of righteousness. Some there are who believe righteousness possible, but impracticable in the present condition of human society. "Oh, yes, a man *could* live up to the teachings of the Sermon on the Mount, but he would make a failure in business, he would be an absurdity in politics, a freak in society." "The principles of the New Testament are all right and proper for the Church and strictly religious occasions and relations; but we must not attempt to introduce them into every-day life, for that would invite ruin and ridicule and confusion." Such are the views quite commonly expressed and much more commonly held even among Christian people.

Now, if the teachings of Jesus are to benefit the world, they must receive more than admiration. We must believe in the fact, the possibility, and the practicability of the righteousness which Jesus commands. We must put into daily practice the ideals which He has set before us. We must dare failure and scorn and ridicule in unwavering obedience to the Saviour's words.

And the only power which can produce this revolution in our ideas and practice is the Spirit of God. Job and Daniel and Socrates and Solomon can teach righteousness, but only the Holy Spirit can convict men of righteousness. The conviction of sin is difficult. Is not the conviction of righteousness even more difficult?

Judgment is the third spiritual ideal concerning which the Spirit will convince men. And what of the judgment? What does that mean? Some great dramatic display in the remote future? Do men need

to be convinced of the reality of the *Judgment Day*? Not that! Surely not that! The prevailing doctrine of the Judgment Day is a serious stumbling-block to many souls. As commonly understood, it is a most harmful delusion. The great majority seem to imagine that upon that day there will be a great overturning, not merely of the *results*, but of the *principles* of present-day judgment; that it will be characterized chiefly by a reversal of all earth's decisions and ideas, by putting the last first and the lowest in the topmost place. The elements of arbitrariness and inscrutability enter very largely into the prevailing notion of the Judgment Day.

Not less harmful is the notion of distant and altogether indefinite futurity that forms a part of this popular ideal. We may often hear Christians praying for the Holy Spirit to convict men "of sin, of righteousness, and of the judgment *to come*." It is the devil's method of emasculating this virile truth. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The judgment of which men need to be convinced is a *present* judgment. "Of judgment," says Jesus, "because the prince of this world *is* judged." Or, as the Revision puts it even more strongly, "Because the prince of this world *hath been* judged." Some of us are counting altogether too much upon the Judgment Day. We are hoping by some trick, theological or other, to escape in that court of appeals the perfectly just decisions of the lower court. We commit sin, we persist in doing that which we know to be evil, or we continuously outrage the popular sense of

right, and we are made to feel the weight of public condemnation: and then we pose as martyrs to the world's uncharity. We complain of the phariseism of those who simply echo the accusation of our own conscience, and delude ourselves with the hope that at the Judgment Day we shall be vindicated.

What ground have we for such a hope? We know very little about the "Final Judgment," but the *present judgment* is a very real and troublesome fact. And while even the judgment of our own conscience is not always just, while popular opinion is often harsh and uncharitable, yet we do well to remember that it is not the unjust judgments and the uncharitable opinions that hurt us most, but those that we know to be perfectly true and righteous. Our feelings may be hurt when men lie about us; but they are hurt more often and more deeply when men tell the truth about us. We fear the justice of men far more than we fear their injustice; and there will be no reversal of just judgments hereafter. The decisions of an enlightened conscience and a sanctified public opinion will be confirmed by the judgment of God. Every right decision will stand for time and for eternity.

Men do not believe in the present judgment, in its certainty and unerring justice. We say: "Honesty is the best policy," "Virtue is its own reward," and so on; but we use these proverbs in a very limited sense and do not half believe them at that. Most of us think that a certain amount of evil is necessary to the highest success and to the truest happiness in the present life. We imagine that much genuine righteousness goes unrecognized and unrewarded, leaving

a vast amount of balancing and adjusting to be done in the world to come.

There is a deeper insight, a clearer view, which shows every good deed adequately rewarded and every evil deed justly punished in the very moment of its performance. If men could only be persuaded of this. If they could only see that every wrong step brings its loss or its sorrow, and every right step its gain or its joy. If the glamour of false success could be removed, and the infinite difference between happiness and blessedness could be made plain. But men cannot do this. It is the work of God's Spirit. How many a soul has groped, like Job of old, in the darkness, wondering at the judgments of God and feeling them to be unjust and severe; and human advisers have tried in vain to explain and have darkened counsel with the multitude of words, and no light has come to the soul! At last the Spirit of God has spoken and has brought light and comfort out of the misty confusion.

Sin, righteousness, judgment,—the three foundation truths of the spiritual life, the three postulates of religion, the three-fold burden of the Holy Spirit's message,—what a transformation results from conviction upon these three points!

Men may know all about sin—its guilt, its danger, its deadly power—and still remain unmoved. But let a man be convicted of sin, and there come repentance, sorrow, self-abhorrence, and the desire for deliverance that brings him to the foot of the cross.

Men may admire righteousness,—yes, men may *preach* righteousness, and still be the slaves of sin,—willing slaves. But when the Holy Spirit convicts a

man of righteousness as a personal aim, lofty but possible, divine but practicable, then he reaches up and, laying fast hold of the almighty hand, is lifted up into a new sphere of life and purity.

Men may believe in the Judgment Day and sleep till that day comes. But let them be convicted of the present, continuous judgment, let them see every act working out its own results,—perfectly sure, infinitely just,—and the conviction will be a divine force restraining from evil, inspiring to righteousness, and moulding the life through obedience into the likeness of God.

CHAPTER V

THE RATIONALE OF SPIRITUAL POWER

THE reciprocal action of mind upon mind, of soul upon soul, of character upon character, especially when these are brought into close and continued contact, is generally recognized among intelligent people. Although its laws and methods may not be fully understood, the fact of such mutual influence is clearly proven; and men make use of it in countless ways. The politician uses this law or fact in working up enthusiasm for a candidate or a cause. The agitator for any scheme, whether good or evil, uses it to further his ends. The mesmerist and the spiritualist employ it as the principal means of producing their peculiar phenomena. And religious workers in every age have availed themselves of it in the accomplishment of their purposes.

The effects produced vary with the purpose which underlies the effort, and with the character of the individuals composing an assembly, and particularly of those directing its thought. If the object sought be a mistaken or evil one, the result can be only evil. If the assembly be made up of ignorant persons and guided by persons equally ignorant, the results are likely to be valueless. But if a company of high-minded and intelligent persons seek a rational and

worthy end, the result cannot be other than beneficial just to the degree to which it is successfully attained.

The means are two-fold. There is first the intensity and concentration of the individual mind and soul upon a given object. This alone will often produce astonishing results. If the power of concentration be cultivated, the capacity of the individual is thereby greatly increased. But in addition to this, and combined with it in the case of the assembly, is the influence of one mind upon another, the kindling influence of many spirits aglow with a common enthusiasm.

And these two facts help each other. The mutual action is greatly assisted by the effort of individual concentration; and conversely, the power of concentration is increased not a little by the mutual action. Thus many persons who have little power of concentration when alone are able to acquire much power in an assembly. And frequently the effect of the mutual action of a multitude remains after the individuals separate, producing a permanent increase of power for individual concentration and imprinting its own influence upon the individual mind. This can be shown by numberless illustrations.

The effects produced by the action of the two forces described are well known. Under favorable conditions a gathering of peaceable and rational citizens may be transformed into a howling mob. In the early days of the anti-slavery movement quiet communities were aroused to a state of frenzy, and citizens at all other times decorous and law-abiding participated in acts of violence most unaccountable,

being excited thereto by a common impulse which at the time they did not understand, after listening to abolitionist speakers.

The most startling manifestations, as well as the most ridiculous delusions, of so-called spiritualism are clearly of the same order, and are produced by similar causes. They require an assembly gathered amid surroundings so arranged as to light, and all other elements as shall aid most effectively the peculiar process of mental action and mutual hypnotism.

The religious ecstasies characteristic of camp-meeting assemblies, particularly among emotional and somewhat superstitious peoples like the negroes of the South, are but another manifestation of the same law or phenomena. There is less of the individual power and more of the mutual action, particularly of the leading minds. Indeed, such leaders often seem like little children who take great delight in kindling fires, but who have neither the sense nor the power to control the flames when once they begin to spread.

In the same category we must also place certain great delusions that have swept over this and other countries at different periods. The witchcraft delusion of our Puritan ancestors is wholly inexplicable except as the result of the action of one mind upon another in the isolated communities of the time, sweeping intelligent men and women into the current of thought and feeling that had its rise in the minds of the ignorant and superstitious. The intensity and the swaying power of an individual mind are by no means sure to be proportioned to its breadth and intelligence; and many of the leading spirits of that

unfortunate age were of the narrowest and most bigoted pattern.

Possibly this same may be the true explanation of every tide of fanaticism and of every ridiculous fashion that has swept over the world. But if it lies at the root of many a harmful movement and many a delusion, it is also the real cause of much that is best in our mental and moral progress. The great Reformation under Martin Luther and numberless minor reformations in different parts of the world may have owed their origin and growth to this underlying fact of spiritual action and reaction.

May we not even venture reverently and earnestly to suggest that this law is the rational basis of that world-transforming miracle of Pentecost? Doubtless the idea will be repugnant to many devout minds at the first mention of it. Perhaps some will even shrink from it as dangerously near to blasphemy. Yet we do well to remember that the Christ Himself was accused of blasphemy, simply because He brought divine things into contact with human life in such a manner as startled His hearers.

We have been accustomed to take all religious experiences and achievements altogether out of the realm of natural law, and to confuse the *supernatural* with the *unnatural*. And although most of us nowadays follow the lead of Professor Drummond in recognizing the sway of natural law in the spiritual world so far as the minor phenomena are concerned, we are slow to acknowledge the reign of natural law over *all* spiritual experiences. Furthermore, the manifestations of spiritualism and hypnotism have been so often associated with charlatany and fraud

that it is difficult for many persons to believe that there is any reality at the bottom of it all, that it is based upon a truth of unspeakable value.

Now, do not imagine for a moment that I would belittle that wondrous scene in the upper chamber in Jerusalem when the fiery tongues descended and a new and divine power was infused into the entire assembly, a power that remained with them ever afterwards to transform their own lives and to make them efficient agents in the salvation of men. Do not let me seem to profane that most sacred of events by comparison with the cheap and often fraudulent wonders of the *séance*. Rather would I magnify that divine outpouring of the Spirit; for I believe it to be the most important incident in the history of the early Church, and I feel that the frequent repetition of that spiritual baptism is the greatest need of the Church to-day. Reverence, however, does not depend in these days upon mystery. The unnatural or the extra-natural does not now command our respect so readily as does the natural. If, therefore, we take an incident from the realm of chance or caprice and show its true position as a rational and comprehensible outcome of natural law, by so doing we exalt the incident.

The extra-natural theory of the baptism of the Holy Spirit has wrought untold injury to the kingdom of God through the ages. By a large portion of the Christian Church at the present time the Pentecostal story has been embalmed and placed among the things that are dead. Even among those who do not wholly disbelieve the original account, there is not a little practical scepticism as to its continued

significance. Other forces than the power from on high are employed in the work of the kingdom. Education, culture, enlightenment, and the like are exalted as the regenerators of the race. Worse than this, mere machinery in the form of organizations and societies is often introduced in the vain hope that it will take the place of force which is wanting; while the belief in Pentecost is relegated to the ignorant and emotional.

To be sure, every Christian church keeps up the form of praying annually, if not oftener, for the baptism of the Holy Spirit; but even while we pray we utterly ignore the simple conditions that brought about that first great baptism. We shrink from the use of the prescribed means of securing the gift, and consequently spend much time in bemoaning our unanswered prayers.

Now follow the course of events that culminated in the startling manifestation of divine power to the early Church. A number of men and women (a dozen at least, perhaps a hundred or more) came together daily in one room. Their minds were intent upon one theme, and growing daily more intent and expectant. They had received a promise of power from on high and a definite command to wait until it was received. Probably they had little idea of the precise manner in which the promise would be fulfilled; but their one thought was of spiritual power. They believed the gift would be given, and they desired it earnestly. Deeper and deeper grew the feeling day by day. Eager and more eager grew the expectation. At last it reached the necessary climax and there was a wondrous exaltation of feeling and a

strange manifestation of visible phenomena precisely similar to that which occurs in like assemblies for purely hypnotic or even less worthy purposes. And this transforming exaltation of mind and spirit it was that the disciples needed to fit them for the accomplishment of their arduous mission.

Practically the same results have been obtained again and again in modern times by similar means, the only apparent difference being in the accompanying external phenomena, which were not twice identical in the case of the apostles.

Where the results have failed it is because the conditions have not been truly fulfilled. Many such gatherings praying for the gift of the Holy Spirit have produced only ridiculous excesses, and have sometimes resulted in worse things, such as insanity or immorality, on the part of the participants. Why is that? In many cases it plainly follows from false expectations and desires in the minds of those who come together. Nothing is easier than to substitute a false aim instead of the true one in this matter. For example, it has happened that some persons receiving the baptism of the Holy Spirit in modern times have been nervously exalted or physically overcome. They have lain insensible for hours, or they have experienced some very striking sensations and have been filled with overflowing joy. Others seeing these mere accompaniments of the gift have mistaken them for the gift itself and have sought them. Thus it often happens that persons nominally seeking the baptism of the Holy Spirit are really seeking a sort of cataleptic trance which is in itself wholly unspiritual. They wish to lose their strength

or consciousness. They long to be lifted out of their ordinary state and to be filled with a marvelous ecstasy of mind and soul. If this be the aim, the conditions of a large revival meeting are favorable for the development of abnormal nervous and mental states, and these abound even where there is no spiritual gift. Multitudes of disciples flatter themselves that they have received the baptism of the Holy Spirit whose lives are daily witness to the fact that their experience was nothing more than hysteria or catalepsy.

Ought we, however, to allow these mistaken or even purposely deceptive notions of the meaning and value of this experience to cast utter discredit upon a gift which Jesus promised to His disciples as of exceeding value? Is there any reason, on the other hand, why we should hesitate to identify this gift of divine power with the mutual mental or spiritual influence of an assembly of persons all together intent upon the most spiritual of subjects?

When we pray for the gift of the Holy Spirit, what is it that we want? Power, is it not? That is the real essence of our prayer. We are asking for divine power to aid us or to make us efficient in doing God's work. Is it of any advantage to us that this power be mysterious and incomprehensible, and irresponsible to any law that we can grasp? Is such a view of the matter really honoring to God? Does it not rather put the whole affair into the realm of superstition? Or, looking at the question from the opposite standpoint, is there any good reason why we should hesitate to recognize and reverence as sacred this law of spiritual action and reaction which is

known to exist and to operate for good or evil in every assembly? True, it has been misused and abused. It has been popular with the ignorant and the emotional. It has been prostituted by charlatans to their ungodly purposes. Still, it is a real force none the less, and perhaps the greatest of moral and mental forces. And it justly claims the recognition of the most intelligent and spiritual disciples. More than this, it should be employed by them for the high purpose to which it was originally devoted.

We meet, and we pray for the baptism of the Holy Spirit, and we lament that we do not receive the gift; and all the while we fear any such phenomena or influences as I have described. We are exceedingly timid in the presence of this wonderful spiritual or mental force, and so we do not really wish for the very thing for which we pray. Is it not this very fear, this unwillingness to receive, that renders so many a fervent prayer fruitless?

Imagine a Christian community giving up all other occupations for ten consecutive days and devoting itself to persistent prayer for the gift of the Holy Spirit. Does any one doubt that if this were done the result would be sure? At present we hold meetings sometimes for more than ten days; but the meetings are in the evening and do not interfere with our daily toil. Men and women come to the meetings and are perhaps aroused to a high pitch of earnestness and desire; but they go away and spend the next day in business that distracts the mind and to a great degree obliterates the impression, and at the next meeting it is necessary to begin almost at the beginning. If,

at length, any spiritual outpouring comes, it is in spite of circumstances the most adverse.

If ordinary occupations could be laid aside for the time and the blessing sought at the expense of personal convenience and self-sacrifice, the result would be different. What is needed is greater personal intensity and the opportunity for most unfettered action of minds and souls upon each other; and if this were permitted there would be a new infusion of spiritual power in the Church.

What is the value of camp-meetings, "retreats," and gatherings like those at Keswick in England and Northfield in Massachusetts? Is it not simply this, that they fulfil to an unusual degree the self-evident conditions of this mental and spiritual process and so bring about the most blessed results? Unquestionably the baptism of the Holy Spirit is sometimes received by an individual in solitude, just as a solitary individual may develop the power of hypnotism or trance, and as the dervishes in India bring about certain ecstatic states. But such results are unspeakably more difficult to induce in solitude, and are less far-reaching in their effects when so induced, than in an assembly. In fact, the power to induce them in solitude is greatly increased if they are first obtained through the mutual effort of many. And the baptism of the Holy Spirit follows the same law. This is the meaning of the many injunctions of the Gospel "not to forsake the assembling of ourselves together," and also of the special promises of blessing to those who are "gathered together." It often needs the influence of other minds and souls praying and seeking in harmony with one's own to bring the soul into

such a spiritual state as shall make it capable of seeking for itself. The spiritual exaltation of the Revelation might not have been possible had not John previously passed through the experience of Pentecost. The united prayer in the upper chamber may have been the necessary prelude to the fruitfulness of that solitary yearning of Patmos.

Undoubtedly this treatment of the subject of spiritual power, which is the most intensely and vitally spiritual of all subjects, will seem to many minds exceedingly materialistic and perhaps sacrilegious. The reader may be tempted to say: "This is gross materialism with a dangerous tendency towards spiritualism." If so, let him remember that there is no "ism" however foolish or false but has some slight basis of truth at bottom. Men are not, as a rule, ready to accept absolute and unqualified falsehood. But they will take truth with almost unlimited dilution. And the truth-seeker in his fight with error must be careful not to destroy or cast away even the smallest substratum of truth upon which error rests.

In this age, as never before, men are recognizing the universal reign of law; and by the investigation and use of law we are obtaining an ever larger control of the divine forces that work all about us. Do we by these means dishonor God and undermine the spirit of true reverence? Do we not rather exalt the Creator and deepen in human hearts the sense of His greatness? Have modern discoveries in electrical science and modern uses of the electrical force detracted from our admiration of the beautiful poetry of the Twenty-ninth Psalm, or to any degree operated

to lessen its value as a channel of worship? Have recent discoveries in astronomy lowered our conception of God, or qualified any teaching of His Word? Very far from it! Why, then, need we fear to investigate any of His laws, or to seek such a perfect knowledge of their working as shall enable us to use them as He would have them used? The talent used, however clumsily, honors our Lord far more than the talent carefully laid away in a napkin.

In His promise of spiritual power Jesus says nothing as to the precise nature or action of the power; but He is very clear in His statement of the means by which it is to be obtained. Because we have not understood the power, we have neglected the conditions of its bestowment and so have gone on our way without it. Now, the important matter is *the fact* of the power. That the power exists of which I have spoken no one will deny. That it may be induced or received in the manner indicated is equally undeniable. Why then should not intelligent and earnest and consecrated souls avail themselves of it, instead of relegating the blessing to those less fitted to use it? The power has been abused and misused, and so has been made to seem evil in its results. But it does not follow that it is really worthless or dangerous. Electricity in the hands of the ignorant or unskilled has often proved a deadly evil; but in the hands of those who understand and respect the laws of its working it is one of the most valuable forces of modern civilization. So this power of the Holy Spirit has been caricatured and counterfeited by ignorant and even godless fanatics, even as the magicians of Egypt counterfeited the wonders wrought by Moses,

until it seems to many ridiculous or even harmful. Nevertheless, it is the power of God, and when sought and used by disciples who are at once intelligent and spiritual it becomes the one great force for the salvation of the world.

CHAPTER VI

THE CHALLENGE OF SPIRITUAL POWER

THE opening verses of the nineteenth chapter of the book of Acts record a unique incident in the history of the apostolic Church. In the course of his missionary travels, St. Paul came to Ephesus, where he found a little company of twelve men who had already heard something of Gospel truth and were accounted disciples of Christ. He at once begins to question them regarding the source of their knowledge and the extent of their Christian experience, and discovers that they have been imperfectly instructed and that their experience is consequently incomplete. They have not received that essential gift, the baptism of the Holy Spirit. More than this, they are utterly ignorant upon the subject, and do not so much as know that the Holy Spirit has been given.

Further inquiry brings out the fact that they had been baptized by John the Baptist or by some of John's disciples, with the baptism of repentance; but they had not received that rite as a token of their acceptance of Jesus as Lord. They seem to have believed in Jesus and to have known something about Him; yet they had no clear notion of His teachings or of baptism into His name.

As soon, however, as they hear the full message of the Gospel from the lips of the great apostle, they receive it eagerly and are at once baptized into the name of Jesus, and the Holy Spirit is poured out upon them with the laying on of hands by Paul.

The narrative is peculiarly interesting because of the simplicity and clearness with which it presents certain truths regarding the gift of the Spirit. It brings to our notice some important facts of the apostolic teaching on this subject as they are not so clearly expressed elsewhere.

St. Paul questions these disciples in a most direct and explicit fashion. "Did ye receive the Holy Ghost when ye believed?" The question is asked in a most frank and matter-of-fact way as though he expected a direct answer. He seems to take it for granted that he shall be understood; and the answer, given without hesitation or reserve, is as definite as the question:—"Nay, we did not so much as hear whether the Holy Ghost was given."

The record of the action that followed and of the impartation of the Spirit is couched in terms no less clear and specific. "When they heard this [*i. e.*, that John's baptism was simply a preparation for the work of Christ], they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

One cannot read this narrative without being impressed by its definiteness. The primitive conception of spiritual power was very clear cut. There was nothing misty or mysterious about it. Those early Christians spoke of facts, not of feelings nor of the-

ories. They presented realities in a very real manner. They recognized the gift of the Holy Spirit as an essential part of the Christian experience, to be received, not in any vague and uncertain manner, but to be clearly understood; a matter of definite consciousness and susceptible of proof.

To summarize this primitive conception and to trace its continued significance is the purpose of the present chapter. That we may avail ourselves of the apostolic clearness, let us put the truth into the form of three brief propositions, to be expanded and discussed in order.

First, the gift of the Holy Spirit is a distinct and real blessing, instantaneously given, and easily and clearly known.

Second, this gift of the Holy Spirit was bestowed upon all the disciples in the early Church; and

Third, the same gift of the Holy Spirit is the privilege of every believer to-day, and is absolutely essential for the accomplishment of Christian work.

First, I say, *the gift of the Holy Spirit is a distinct and real blessing, instantaneously given, and easily and clearly known.*

We must not confound the endowment of power with the ordinary work of the Holy Spirit in regeneration. It is quite distinct in its purpose and in the results that follow. A person may be truly converted, a regenerate child of God, and yet know nothing of the baptism of the Holy Spirit.

The blessing is *real* in the sense that there is nothing uncertain about it. It is a tangible fact. It is an experience of which the receiver is as conscious

as he is of his own existence. It is an event that can be spoken of in unequivocal terms.

The language of Scripture on this subject always gives the impression that the outpouring of the Spirit was a clearly discernible fact. Men did not simply "hope" or "trust" that they had received the gift, as does the average disciple of the present day. When they had received it they knew it and could tell about it. In the case of the Ephesian disciples, to whom reference has already been made, the outpouring of the Spirit is described in terms as plain as those that record the baptism with water. The gift bestowed at that time was certainly not some inexpressible, intangible uncertainty. It was a definite endowment of new power, producing definite results.

Notice in this connection the circumstances attending the first bestowment of the gift. Before the Day of Pentecost we see the apostles and all the other disciples waiting and praying. They undertook nothing in the way of Christian work except to transact some incidental matters of business which seem to have had little significance afterwards. They did not attempt to preach the Gospel. Why? Was it because they were depressed and discouraged? No, it was because Jesus had said to them, "Tarry ye in the city, until ye be clothed with power from on high." From the Day of Pentecost, however, they went forth by unanimous consent to the work of proclaiming the Gospel to the world. Clearly they did this, not because they had recovered from any grief or depression incident upon the departure of the Lord, nor because they had decided that the time had come for action; but because they had received the

token for which they had been waiting. The gift of divine power had come. Now, for the first time, they were fitted to work effectively.

Another incident which serves to illustrate how definite and real was this gift of the Holy Spirit is related in connection with the account of the preaching of the Gospel in Samaria. Philip had been instrumental in converting and baptizing a large number of people there. And "when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet He was fallen upon none of them, only they had been baptized into the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost."

It might seem from this account that the gift could only be given by the apostles, and that in the ceremony of laying on of hands. But such is clearly not the case, for Paul himself received the gift through Ananias, and Cornelius with his household received it while Peter was preaching and not expecting the event. Why the converts in Samaria did not receive the gift under the preaching of Philip we cannot tell; but comparison with these other instances shows it to have been wholly incidental.

The chief point to be borne in mind is with regard to the nature of the gift. It was no mere exaltation of feeling or deep stirring of the emotions. It was an actual gift of power from above.

I have said that the gift is instantaneously given. The popular notion that a disciple may grow into this

experience is without foundation in the Scriptures. Growth in grace or spiritual power is a matter quite distinct from the baptism of the Holy Spirit. That gift never came in the way of imperceptible growth. In every instance where the gift of the Spirit is recorded there was an immediate, sensible reception of divine power, producing in the receiver unspeakable joy and a vastly increased efficiency,—yes, a wholly new efficiency in the Master's service.

There is no case on record where this gift came as the result of gradual growth. To be sure, the baptism was often repeated. It was given anew when special occasion required. There came to the apostles and perhaps to many others the first great endowment at Pentecost. The same persons received a second baptism of the Holy Spirit only a short time afterwards, when determined persecution greatly tried their faith and they needed an increase of courage and strength. But each time that the gift was bestowed it came in a sensible manner and at a definite time. The results of the baptism were in many cases, if not in all, permanent. And with each divine visitation there was a great increase of the fruits of the Spirit.

Again, this gift was easily and clearly known. That is to say, it presented sensible tokens both to the consciousness of those who received it and to the senses of all who were witnesses of the fact. In the upper chamber, "there came a sound from heaven as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And

they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Such is the testimony of those who received the blessing. And even the strangers who were gathered there bore witness to the wonderful power of the Spirit, although they did not fully understand what it was.

Shortly afterwards we find the disciples again gathered together praying, probably in the same upper chamber. Jewish persecution and enmity has overawed them. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Here the evidence seems to have been given chiefly, if not altogether, to those who received the blessing.

How clear and unmistakable these tokens were appears emphatically in the case of Cornelius and his household. The historian tells us that "they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." That must have been strong evidence indeed, which could convince Jews that the gift of God was for Gentiles as well as for themselves.

The tokens of the spiritual baptism varied greatly in their nature, but they were all quite distinct. In the first instance the gift was accompanied by a visible sign in the form of tongues of flame, just as it appeared in the form of a dove when descending upon the Saviour. It was further evidenced by the power to speak in many languages, or at least to be under-

stood as so speaking. But the most incontrovertible evidence of its reality and divine origin was the marvelous power for the conversion of men. Three thousand souls converted by one brief discourse was proof positive that Peter had received the promised endowment of divine power.

The token of the Spirit's presence with the disciples in the second baptism is expressed in the clause, "They spake the word of God with boldness." And Peter mentions still another token of the blessing in the case of Cornelius and his company. He said to the church at Jerusalem: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith."

It is clearly apparent that the results or tokens of the gift of the Spirit were determined to a great degree by the needs of those who received it. We must therefore carefully distinguish between the essential elements of the gift and those elements which were merely incidental.

From a careful study of Christ's promises and the record of their fulfilment, I discover five essential elements of the gift of the Holy Ghost. They are: (1) Light; (2) Power; (3) Cleansing; (4) Courage; (5) Joy. In other words, the gift of the Holy Ghost is designed to bring to the disciple divine illumination of mind that he may discern the truth of God, new power to prevail with God and man, cleansing of the heart from sin, courage to serve the Master under all circumstances, and a new joy in the Christian life and service. These all came to the apostles, and they came at once. We hear of no denials after

the Day of Pentecost, no desertions of the standard, no false teaching from those who had received the Spirit, no sinful courses of action in the ranks of the apostles, no striving as to who should be the greatest. But everywhere the impulsive Peter, the hot-headed sons of Zebedee, and even the fierce Pharisee, Paul, display a meek and Christ-like spirit, and forget selfish ambition, while at the same time they lose all fear for personal safety or comfort in their zeal for the salvation of souls.

In the second place, this gift of the Holy Spirit was bestowed upon all the disciples in the early Church. This is a matter of fact so clear as to require but little proof. Not only the apostles, but every one who believed through their word, so far as we can learn from the Scriptures, received the divine gift. To be sure, there were cases in which it is not particularly mentioned; but where it is spoken of, the manner of the historian is such that it leads us to infer that the gift was universal.

On the Day of Pentecost the Holy Ghost was first given to the apostles, but Peter declares that the same blessing awaited all those present who would comply with the conditions of receiving it. His words are: "Repent ye, and be baptized every one of you into the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." We have also the record of the bestowal of the gift upon Paul and Cornelius and the disciples in Samaria and the little band at Ephesus. It seems therefore impossible to avoid the conclusion that every true disciple of that day received the baptism of the Holy Ghost.

And this leads us directly to our third point, viz., *the same gift of the Holy Spirit is the privilege of every believer to-day, and is absolutely essential for the accomplishment of Christian work.* I base this statement upon the declarations of Scripture as confirmed by the testimony of those who have received the gift in modern times.

The promises, as we have already seen, are not limited to any specially favored class of disciples, nor to a particular age. They are given freely, and appear to apply just as directly to the disciples of to-day as to those whom Christ immediately addressed. What could be more general or far-reaching than the promise: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him"? or this: "He shall give you another Comforter, that He may be with you forever"? Peter positively declares the perpetuity of the gift when he says to the multitude assembled in Jerusalem: "To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

No less pertinent or convincing is the fact that this gift has been received by men in modern times, as we have abundant evidence. The great revivalist of the last generation, Charles G. Finney, testifies clearly to the baptism of the Spirit received on the very day of his conversion, an experience often repeated during the course of his life and work. Any one who can doubt the reality of his experience or explain it away may with equal reason doubt or explain away the story of Pentecost. The Wesley brothers, John and

Charles, relate similar experiences. Equally clear and explicit was the testimony of the late Rev. A. J. Gordon of Boston. And Mr. Moody attributed his wonderful success in evangelistic work to the baptism of the Holy Ghost, which he received after he had been a recognized Christian for a number of years.

In all these cases the gift of the Holy Ghost was as definite and as real as that which occurred in the days of the early Church. In short, it was the *very same blessing*. We have no evidence that it has been modified by passing years, that the blessing is any less real or less marked in degree or less glorious in its results than it was then. Some of the accompanying phenomena may be omitted. They were no part of the gift itself, and differed on different occasions, as recorded in Scripture; but in every *essential element* the outpouring of the Spirit upon the believer to-day is the same, both in degree and form, as the baptism which descended upon the assembled Church in Jerusalem. There may be no fiery tongues, no supernatural sounds, no shaking of the house; but there is the divine illumination of mind, the imparted power with God and man, the cleansing of the heart, the new courage in the midst of danger and trial, and the new joy in Christian service. And these all come, not by gradual attainment, but by instantaneous gift.

It is recorded as an unusual circumstance that the apostle found a few disciples in Ephesus who had not received the gift of the Holy Ghost when they believed, and did not even know that the Holy Ghost had been given. But if the apostle were to go about among our Christian churches to-day and ask the

same question that he asked in Ephesus, how many would he find in a like condition of ignorance and incomplete spiritual equipment? Not a few, but multitudes. And the chances are that, instead of a direct and positive answer, he would receive from most disciples an answer that would indicate the most profound mistiness and uncertainty regarding the entire subject.

We often hear disciples speak of the "second blessing." Now, whatever we may think regarding certain views of the subject, the fact is undeniable that there is a second blessing promised to every believer, and that second blessing is the gift of the Holy Ghost. In this gift lies the only power for fruitful service and for vigorous spiritual growth. To receive this gift changes the life of the disciple from an unhappy to a happy one. The effort, which without it is unavailing, becomes effective when directed and enforced by the divine Spirit. Without the gift of the Spirit, every service rendered, every word spoken, every sacrifice made for Christ is a cross. With this gift, all service—yes, and all sacrifice and suffering and self-denial, however great—is only joy.

PART II
MACHINERY

CHAPTER I

SPIRITUAL MECHANICS

POWER seldom works directly to produce results.

Strictly speaking, it never does so. Between power and work there is always a connecting link which we call machinery. Simple, indeed, it may be,—so simple that we do not think of it as machinery at all; yet it is indispensable, this medium or channel for the direction of force and the application of it to the manifold needs of humanity. The steam may show its power by causing some terrific explosion, or, as seen by the boy Watt, in lifting the lid of a teakettle; but it cannot do real work, it cannot move the loaded railway train without the machine in the form of some engine, by means of which its power is attached to the load. The light paints the picture not whenever and wherever it shines, but when it is directed upon the sensitized plate by some form of lens. The electric energy must first be developed in the dynamo and then conducted through the wire and applied by means of some other machinery according to the result desired. Even the horse draws his plow or his carriage only when harnessed. The patient ox must have his yoke.

So we have a countless array of contrivances, growing in number daily, whose chief purpose is to serve

as channels through which the forces of nature may be brought to bear upon the great tasks that confront man. Here are the turbine wheels that turn the power of our streams into great factories, where yet other wheels and shafts apply the power directly to the wool or the cotton, transforming it from the raw material into finished cloth or yarn all ready for use, or to the iron and steel, working wonders of change that surpass the most startling fairy tales of our childhood. There are the mowing machines and reapers that serve as media for the horse- or steam-power and enable it to reap our crops. There are also the guns and cannon that hold in their embrace the deadly force of the gunpowder, the dynamite, the lyddite, and convert it into an intelligently and purposely destructive agency. Quite different from these are the delicate mechanisms of the telephone and the phonograph, which catch up the forces embodied in sound, and in the one case carry them around the globe in a moment, and in the other change them as by magic to little marks on a cylinder that may be transformed into sound again even after the lapse of ages. Thus every day witnesses the invention of some new machine that shall more economically or effectively transform force into work, or serve as a medium for the action of nature's abundant power.

For primitive man the same forces existed that are in operation to-day. For him the water fell over the rocks or expanded in steam under the influence of heat. For him, too, the subtle lightnings played. But because he had no machinery, these forces wasted themselves in mere destruction. Centuries ago the roving savage gazed awestruck upon Niagara as it

wore away the rocks, or perchance dashed in fragments some luckless canoe with its occupants. Now, his descendant may see that same awe-inspiring force transformed by the magic of machinery into light or harnessed to street cars or turning the wheels of huge factories. That the ancient Israelites journeyed from Egypt to Canaan on foot instead of going by trolley was due not to the want of electric force, but to the lack of machinery. The power was there in abundance; but they knew not how to capture and use it. For want of a photograph the features of the Pharaoh are forever lost; and for want of the phonograph the language of Homer has become a dead language; yet the light and the sound were just as potent in those remote ages as now, and waited to make speech and feature immortal.

All power, whether natural or spiritual, is of God. Apart from God there is no power. And God always works through means. Whether it be in the building of a cathedral or a character, whether the tunnelling of a mountain or the tutoring of a nation, His power is exerted indirectly through the channels of human effort or devised by human skill. And the very inspiration for both effort and invention is of God. Those sudden interventions of supernatural power producing startling results without the employment of natural means, which formerly loomed up on every horizon of history, are fast being relegated to the realm of myth and fable. Even the miracles of Scripture are no longer received by intelligent readers as uncaused wonders or direct manifestations of divine power exerted without natural media. They are recognized rather as applications of power quite

natural indeed, but simply in advance of common knowledge. In this way the supernatural, which once seemed the unnatural or the contra-natural, has now become simply the natural raised to its highest terms.

The Holy Spirit, the steam spirit, the electric spirit, the wind spirit, the water spirit are all alike in this. They do little or nothing directly. To be effective their power must be applied by man through the various channels which he has contrived for this purpose. And the growing control and application of divine power is the essence of human progress. The rate of material advancement for the human race is measured in terms of machinery and its intelligent, economical use. Machinery, too, marks the stages of intellectual advancement; but in this realm the machines are schools, colleges, books, printing-presses, magazines, and daily papers. The milestones of culture are the chisel of the sculptor, the brush of the painter, the tools of the decorator, of the landscape-gardener, of the architect and builder, the baton of the musical director, the manuscript of the playwright. Moral development reveals its advancing stages through the machinery of the law, the social custom, the public library, the public bath, the Boys' Brigade, and the like. Not less true is it that the spiritual progress of mankind keeps pace with the discovery and intelligent use of spiritual machinery. The devout study of earnest souls throughout the ages has brought to light new instrumentalities and improved methods by which spiritual power may be applied for the redemption of man. What the modern power-loom and spinning-jenny are to the hand-

loom and spinning-wheel of our grandmothers, that the Christian Church is to the worship of the Hebrews. Worship around a smoking altar and wheat pounded in a stone trough with a pestle, or ground in handfuls by the women of the family, both represent a clumsy and imperfect use of force for the supply of man's need. Over against these stands on the one hand the service of Christian prayer, and on the other the modern flouring mill, each immeasurably more effectual than its ancient substitute.

There is spiritual machinery. I have already indicated more or less clearly some of the institutions which may properly be so named. Howsoever we may call them, there are certain media through which the power of the Holy Spirit is applied to the work of human redemption, just as the various physical forces are applied through machines to physical work. And it is the revealed will of God that His Spirit should work through these. Where one Abraham is led out of darkness and superstition by the direct influence of the Spirit of God working without any apparent medium of human effort, millions of souls are rescued and enlightened by the purposeful and intelligent efforts of missionary workers and Bibles and preaching and prayer. As well may we expect that the lightning unharnessed will regularly and safely propel our street cars as that the power of the Holy Spirit unapplied by human effort and consecration will redeem the world.

Do not be startled by this seeming degradation of the Holy Spirit to the position of a mere moral or religious force. Let me not seem for a moment to detract one iota from the personality—the divine

personality—and intelligence of the Spirit. Nor would I affirm that He *cannot* work independently and without the intervention of human wisdom and devotion. I simply assert that in the divine order He does not so work, and that the regularity of His method amounts to a revelation of the divine will.

So vital is the function of machinery in the effective application of power that a knowledge of both is essential to the largest usefulness of either. One may have a very extended knowledge of forces,—their origin and nature and possibilities,—and yet, because he knows nothing of mechanics, may be unable to derive any benefit from the forces. No less important, therefore, than the study of force is the study of the means or media through which force is applied. It is of little avail that we familiarize ourselves with the great truths regarding spiritual power unless we also give some thought to the subject of spiritual mechanics. If we are to accomplish any satisfactory results we must understand the exact nature and purpose of the spiritual machinery with which we have to work. The finest tools and the most powerful machinery become worthless playthings or sources of serious danger in the hands of the unskilled or ignorant. The skilled mechanic knows forces and he knows machinery also. He understands the properties of steam and he is equally familiar with the parts and working of the engine; or he studies the nature of electricity and the mechanism of the dynamo. So the Christian worker who would not labor in vain must not only understand the source and nature of spiritual power, but he must know all about the means through which it is applied. He must be

familiar with spiritual machinery. He must know the conditions of effectiveness and all the danger points and possibilities of failure.

We are continually being surprised by the miscarriage of our spiritual plans and efforts. We work and we pray for certain results and they do not appear. We dwell upon the infinitude of the Spirit's power. We rehearse the limitless promises of God. We are sure that there is no lack on God's part either of power or will. All the while we are painfully conscious that observed results do not correspond with these; and we attribute the discrepancy to the mysterious workings of divine Providence. Like the disciples of old in the presence of the evil spirit, we stand disappointed and astonished, asking, "Why could not we cast him out?"

Now, when a railway train comes to a standstill at some point along the line, the engineer and fireman do not idly lament the mysterious properties of steam and the inscrutability of its working. No, they begin at once to examine their machinery, sure that the force is all right and that the difficulty must lie in the medium or method of its application. Why should we not follow the same course when the Church gets stalled in the wilderness of sin? Spiritual force is as reliable and changeless as is any physical force. But the machinery,—*the machinery*,—that is often inadequate or out of order or unskilfully handled, and as a consequence little work is done.

A trolley car suddenly stopped in one of our rural districts, and the conductor, a green hand, walked to the nearest house supplied with a telephone and called to headquarters: "The power has given out.

What shall I do?" Instantly came back the reply: "The power is all right. Put on your trolley and come home!" The delay which the conductor attributed to want of power was due to his own incompetence. The power was sufficient, but he had no connection with it. A very simple adjustment on his part sent the stalled car rushing up the line in hot haste to make up for lost time.

Many a disciple in the Church to-day is like that trolley-car conductor. He is conscious that his life or the Church is at a standstill, and he prays earnestly and persistently for more spiritual power to set the chariot wheels of the kingdom in motion. To such souls comes the answer of God: "The power is all right. My Spirit is always with you for service. Look to your connections. Examine your spiritual machinery. The trouble is there." Sometimes it is the use of unchristian methods in Christian work. Again it is the failure to live in obedience to the Word of God. Yet again it may be unwillingness to make a full consecration of material possessions to the Master's service. Any one of these or a hundred other things may sever our connection with the infinite source of spiritual power and render our most vigorous efforts unavailing.

In the training of His disciples Jesus dwelt at length on the nature and use of spiritual machinery. Prayer, alms, fasting, individual and organized effort,—these are the subjects of many a parable; and they occupy a prominent place in the Sermon on the Mount. Everywhere they receive no less emphasis than the revelations of power. And the necessary connection between the two is made very clear. To-

day there is a tendency to divorce the two. On the one hand there are those Christians who have a great deal to say about the Holy Spirit and His work, but who seem to overlook the necessary element of human agency. They will discuss the personality of the Spirit and His exact relation to the other persons of the Trinity. They are scandalized if some thoughtless disciple calls the Holy Spirit "it," or fails to show a clear understanding of His precise office in the matter of salvation. But all questions of organization and method by which this marvelous spiritual power is to be applied are utterly incomprehensible to them. On the other hand are the disciples who fill their lives with fussy activity, racking their brains for novel ideas and unique methods of accomplishing religious work, but all the while ignoring the necessity of keeping in touch with the source of spiritual power. How seldom are the Church, the Scriptures, prayer, preaching, worship, etc., treated as media for the application of spiritual power and studied in that light! More often they are looked upon as formal religious exercises whose end is in themselves; or their static value is recognized, while their dynamic function is left entirely out of the account.

The sole purpose of the following chapters is to exhibit each of the common religious agencies as a machine or channel for the dynamic application of spiritual force. To many this conception will not come as wholly new in essence; but the want of a clear statement of this function and an equally clear grasp of its significance renders much of our religious effort fruitless. A need of the age upon which we have just entered is a fuller and more practical

acceptance of the great underlying principle which gave birth to Professor Drummond's immortal book, *Natural Law in the Spiritual World*. We must in some way get such a clear and practical understanding of the laws and conditions of spiritual mechanics that the divine force shall no longer be allowed to lie idle, but that everywhere it shall be applied to the great problems of humanity and the work of the kingdom. If we can but wed a true reverence for the infinite power of God with an intelligent attitude towards human agencies, we shall have an age of rapid advance and continuous conquest.

CHAPTER II

THE LIMIT OF SPIRITUAL POWER

IN the study of pure force we deal with the infinite and absolute. The moment we attempt to apply force in the study of mechanics we are confronted with the problem of limitation. And this problem is one of prime importance to the worker in whatsoever sphere. Upon its answer depend in large measure the extent and fruitfulness of his endeavors.

Seen in its relation to God, force of any kind is unlimited. But whenever man links himself to the limitless force he brings to it something of his own limitation. Is there any limit to the power of steam? Theoretically, no. In practice, however, we are limited by the strength of materials, perfection of machinery, and various similar conditions. The supply of electric energy is boundless, yet its achievements are strictly limited by our knowledge and skill in application. Following the same analogy, the power of the Holy Spirit is infinite, yet limited in its application by human instrumentalities. Of itself boundless, it is definitely bounded by the spiritual capacity of disciples. No force accomplishes anything of itself. It must be applied; and the channels of its application are always finite and human.

The first question, therefore, that presents itself in

the study of spiritual mechanics has reference to the *limit of power*. What determines the limit of spiritual power? To what element of the spiritual life must we look in attempting to measure our spiritual possibilities? In mechanics the availability of power is limited by the strength of materials in a given machine. The power of a steam-engine is not measured by discovering how great a pressure of steam could be generated in its boiler, but rather by finding out how great a pressure the boiler will endure without explosion. The weakest point in any machine fixes the limit of power for that machine. In fact, it is no uncommon thing purposely to make some one point in a machine weaker than the rest so that a sudden accession of force, as of electricity during a thunder-storm, or of steam by the neglect to fill the boiler when necessary, may cause a fracture at this point and save a general and perhaps fatal disaster. That a similar limitation of power manifests itself in the spiritual life goes without saying. It is the fact which, more persistently than any other, obtrudes itself upon the consciousness of the Christian worker. And we are continually asking ourselves: What is the limit of power in man? What boundary has been set to his achievement, within which lies the possible, without which the impossible? In short, what do the words "possible" and "impossible" mean when applied to human accomplishment?

Looking at the purely human elements of the question, we often speak of human power as though it were insignificant, a thing to be measured by man's physical strength or mental grasp. But is it so? It is written, "All things are possible to him that be-

lieveth." In other words, according to the teachings of Jesus, human power and human achievement are limited only by human faith. Any man can accomplish, in the spiritual realm at least, whatever he really believes that he can accomplish.

A somewhat startling assertion truly, but is it not borne out by the analogy of observed facts? Has not this been the history of every great achievement, of every discovery, of every invention? Each has been at first a matter of mere faith, and afterwards, as a necessary result, has become a matter of tangible fact. That which all the world has declared impossible some rash soul has believed possible and, inspired by his faith, has made actual.

Not many years ago the tunnelling of the Hoosac Mountain was an impossibility. It was universally acknowledged as such. But a man was born who believed that the thing could be done. He was ridiculed. The project was sneered at as chimerical by men of unusual intelligence and breadth of mind. But the one man had a larger faith than they, and he translated his faith into action. What was the result? That man's faith triumphed over all difficulties; it laughed at impossibilities; it tunnelled the mountain.

The continents of the Old and New Worlds are to-day connected by numerous telegraphic cables, and we send messages around the world in a few seconds; a task that formerly required weeks or even months. What has brought about this revolution? The initial means was faith. A man believed that such a cable could be laid, and in the face of an incredulous world he went to work and laid it. Fifty years ago the

Atlantic cable was an impossibility. Now it is ■ commonplace fact.

For ages the world had no existence beyond a few miles from the coasts of the eastern continents, because that was as far as the faith of the navigators could reach. At length Columbus appeared with a faith that encircled the globe and created lands beyond the sea. It was a faith that could endure years of delay and remove mountains of opposition and ridicule. The absurdity of his theories was clearly demonstrated. The folly of his plans was repeatedly proven by the wisest of his contemporaries. That made no difference. He believed, and it was done. The ocean was spanned and the New World was discovered.

So always. Faith has constructed railways up the steep mountain sides. Faith has made iron and steel to float like cork on the surface of the waters. Faith has vanquished time and space and has brought the remotest regions of earth into closest neighborhood. Faith has extended the range of the human voice so that a man may chat with his friend two thousand miles away and clearly discern the friendly tones. Faith performs daily miracles in the mechanical world and crowds the word "impossible" from our language or steals away its meaning.

As human progress in the past has kept the pace set by human faith, and as we are now living in the daily enjoyment of many things which the wisest of men once accounted impossible, because in the fulness of time men have appeared who first believed them possible and then demonstrated their practicability; so in the future thousands of things which to-day

seem not only impossible, but absurd, shall be believed possible and then shall be made practicable. So shall the men of faith lead the world on through the ages to greater things than we dare dream; and the ~~faithless~~ ones, the unbelievers, shall come lagging slowly behind to a tardy participation in the blessings which their faith has won.

It was no new truth, therefore, which Jesus proclaimed in the words that He spoke to one who sought a great boon: "According to your faith be it unto you." God has been saying that to men in all ages and everywhere. It is not a promise of limited application, a thing of religion merely. Rather is it one of the eternal laws of nature applied by the Great Teacher to the spiritual life. It is the simple declaration of a great fact that has been revealing and demonstrating itself throughout the entire course of human history. It is the assurance that the same laws which hold sway in this common life of ours are equally to be relied upon in the kingdom of God.

What follows? Would you accomplish anything whether great or small, believe it possible, believe it practicable, let your faith express itself in action, and it is done. Who lays hold of this law—this divine promise—may remove mountains and cast them into the sea, may bridge oceans, may mount upward to the stars. Far better and more difficult than any or all of these things, he may achieve miracles of self-conquest, he may discover in himself an ever-increasing power for blessing the world. The same faith that speeds the *Santa Maria* to the discovery of a new world impels the *Mayflower* to carry thither the seeds of a Christian civilization. By the very same

faith which enabled self-seeking adventurers to develop the gold-fields of California, the sainted Whitman was inspired to rescue the Oregon territory for Christ and his native land. And the Church of to-day waits for a faith commensurate with that which underlies the wondrous material progress of our times to lead her forward to the active and successful accomplishment of her mission in the world. She waits for faith to solidify and energize her Christian brotherhood as it has solidified and energized the various brotherhoods of labor and capital, to invest millions in the enterprises of the kingdom as it now invests them in great manufacturing and commercial enterprises, to lay hold upon the law of righteousness and self-sacrifice with the same assurance that it lays hold upon the law of gravitation.

To speak of the need of faith in our Christian life and work may sound trite to many ears; yet it is after all a vital topic and cannot be overshadowed by others less important without disaster. Just as surely as the cause of every great financial depression lies not in the want of money, whether gold or silver, but in the want of commercial faith, so surely does the cause of all spiritual depression lie in the want of Christian faith. And a revival of faith in the Church will operate precisely as a restoration of confidence operates in business. It will bring prosperity, progress, fruitful activity in the kingdom of God.

There is no lack on the divine side; on that side is never any want. That is, there is no limit to spiritual power as it comes from God. I have said this before, and I repeat it, for it cannot be made too emphatic. Always, everywhere, the divine power is amply suffi-

cient for all the demands that can be made upon it. The Holy Spirit is as real and as efficient to-day as ever. The instrumentalities through which He may work are abundant. But as superficial statesmen suffer the one vital question of maintaining public confidence to be obscured by mere theories of material supply or wholly secondary questions of method, so not a few disciples are losing sight of the paramount importance of faith in their zeal for opinions or means or instrumentalities. The Church is not without her delusions of "free silver" or "inflation" or her discussions of "free trade" and "protection,"—in other words, her nostrums which are expected to do the work that faith alone can accomplish. Ask the first ten men you meet why Christian work is not more fruitful at the present time, and one will answer that it is because our preachers do not cling to the old doctrines; another will say that the modern methods of preaching and worship are at fault; still another that the Church is behind the times in its ideals and organization; and so on. Not one of the ten will attribute the barrenness to want of faith,—yet that is the key to the situation.

There is in the Christian world at the present time a serious want of practical and efficient faith. We lack faith in God and we lack faith in man: and this lack of faith it is that hampers our Christian work and makes it unfruitful.

We need, first of all, more faith in God. Furthermore, it is a specific faith that we need,—*i. e.*, faith in God the Holy Spirit. We have a certain faith in God the Father as Creator and Governor of the universe. It may be also that we have faith in God the

Son as our Saviour and Sanctifier. But we have not the same faith in God the Holy Spirit,—that is, in God as an active, present, working force in the world. We imprison our God in heaven. We relegate the saving work of Christ to the distant hereafter. And the present, living influence of the Spirit of God for the conversion and redemption of the world we ignore or disbelieve.

Witness the prevailing satisfaction with things as they are, and the utter lack of any general and earnest effort to bring about a different condition. We do not expect the frequent repetition of Pentecost in Christian America, notwithstanding the manifold promises of the Gospel. Still less do we expect such a complete christianization of our communities as would render Pentecost unnecessary. With every return of the Week of Prayer we talk about revivals and perhaps experience a passing flurry of hope; but it is faint at best, and is soon gone. We talk of the delight that woud be ours if we could see the unconverted brought to Christ and every unchristian influence destroyed. But it is not to be expected. Such events are extremely rare, and are almost, if not entirely, confined to the past. The people of our day are different from those of any other age or land,—they are more critical, more worldly, more self-satisfied. If some new methods could be discovered. If some new means could be invented. If some new personality or force could be brought to bear. And if, and if, and if,—but none of these things happens, therefore hope and expectation quickly evaporate. More favored communities may perhaps look for great things. They may reasonably anticipate power-

ful awakenings, unnumbered conversions; but these things are not for us. We shall go on week after week, month after month, year after year, in the same old way. The proportion of ungodly souls in the community will remain undiminished. It may even gain ground gradually, until at length the church is entirely dead.

Is not this a fair statement of the popular Christian ideal in ninety-nine out of every one hundred churches in America? Does it not truthfully echo the complaint that rises alike from pulpit and pew? How often do the spirit and hope of the Week of Prayer maintain their vitality to the first of February? How many of our churches carry on a perpetually aggressive campaign against sin and indifference? How many Christians really expect to see the time when the entire community will be numbered among the followers of Jesus? Yes, how many expect that, until that time comes, the Church will make continual conquests for the Master?

Now, we have a right to expect these things. That we do not expect them indicates a want of faith in God the Holy Spirit. We look upon the Church as a sort of machine wound up and set in motion centuries ago by the Lord Himself, when He departed into some remote region of the heavens and left it to run without Him. Naturally enough the spring loses force as it unwinds and we no longer look to see those wondrous manifestations of power that characterized the early Church, although the conditions are unspeakably more favorable.

If God is still present by His Spirit in the Church, why should we be satisfied with mere existence? Why

should we rest quietly in our possessions, while there is yet so much territory all about us unconquered? Why should we make all sorts of treaties and compromises with ungodliness as the price of our franchise? Why should the Church resemble a beleaguered army in a fortress gradually perishing from starvation, instead of an army in the open field continually advancing and conquering as it goes? Existing conditions are wholly out of keeping with a genuine belief in the Gospel which we preach and a strong confidence in the presence and power of God.

Unquestionably then, we lack faith in God. But we also lack faith in man, and that is hardly less fatal to the success of Christian endeavor.

Jesus Christ expected men to accept His teachings and to act upon them. We do not expect men to do so. We should be very much surprised if at any time in any of our towns and cities there should be such a ready response to the preaching of the Gospel as followed the first outpouring of the Spirit. More than this, we should seriously doubt the genuineness of the work in the great majority of cases.

The fact is, we do not give men credit for either the desire or the capacity to experience any very great spiritual change. We are accustomed to think of certain persons in the community as Christians, or at least as open to Christian influences and possessing spiritual possibilities. Others we look upon as hopelessly indifferent; and others still seem to us utterly ungodly. And we seldom make any sincere effort to reach either the indifferent or the ungodly, as we call them. If they are ever brought into the kingdom, they are obliged to take the initiative them-

selves, and we are slow to meet them even half-way. We have come to think of certain individuals and families as wholly lacking in spiritual capacity. Practically we believe that the last spark of the divine life has been extinguished from their hearts. We preach Christ to them as a matter of duty; and we believe in Christ,—or at least we think we do,—but we do not believe in *them*. We do not doubt for a moment, we dare not doubt, the power of the Holy Spirit to convert them; but we do doubt their power to be converted even by the Holy Spirit.

As a matter of course this feeling seldom finds direct and bald expression in words: nevertheless, it often exists. Does not our innermost consciousness bear witness to the fact? Do we not often say in our hearts of this one or that one: "He has nothing religious in his nature," "There is nothing in her that the Gospel can appeal to"?

We send missionaries to foreign lands to labor among those whom we call "the heathen," and we are disappointed if they do not report many and frequent conversions, though their work is done for the most part with people who average a lower spiritual condition than the lowest in our own land. All the while we do not expect any such results from the work at home. Why is this? We say that the people in our land are Gospel-hardened. And so they are in a measure. But is that, after all, a good reason why we should expect the work of God to stop while it is yet far from completion? If the Gospel is really what it claims to be, should it not attract civilized people as well as savages? And may we never hope to present to the world the spectacle of a completely

christianized nation, or even of a single completely christianized town or village?

We certainly shall not see such a consummation till we have a larger and more rational faith, till we believe in the power of God to do a complete work, and till we believe in the reality of the divine life in every human soul that may be drawn out in response to the love of Christ. But for the want of such faith the consummation might even now be an accomplished fact.

There is a strange hallucination, perhaps it is a relic of the old-time notion of a limited atonement, that leads Christian people to be satisfied with a very incomplete and unfinished work. Proclaiming the words of Jesus, "I, if I be lifted up, will draw *all* men unto me," we do not expect that one half of those who hear the message will be drawn unto Him. That promise gives us the right to expect the complete conversion of our communities; and no church has any reason to be satisfied with itself so long as there remains within its constituency one unsaved soul. We have no right to flatter ourselves that we are accomplishing our proper work so long as the majority of the men and women about us are not arrayed under the banner of Christ, still less so long as the devil puts his stamp of intemperance or impurity or unrighteousness upon the lives of our near neighbors.

But how shall the Church of Christ accomplish this great work? The answer has already been given. Believe in God. Believe in His Holy Spirit as a present, active, irresistible force that can and will convict men of sin, of righteousness, and of judgment. Believe in men, as Jesus taught us to believe in them.

Have done with the notion that because a man is outside the Church he is therefore, as a matter of course, indifferent to the Gospel. Recognize in every man and woman a child of God who ought to be brought into the Father's house, and who may be brought there. Believe that the divine Spirit is able and willing to convert every man. Believe that every man has in him the capacity for conversion and complete redemption. Let the apostle put it for us in a single sentence: "This is the victory that overcometh the world, even our faith."

CHAPTER III

THE DYNAMICS OF PRAYER

NO religion can be dynamic without prayer. A prayerless religion is a mere philosophy; and philosophy at best is static, not dynamic. A religion without prayer presents the spectacle of a mill or factory carefully built and completely furnished close beside some large and swiftly descending stream, yet having no canal or flume to turn the waters of the river upon its wheel; or it is like a trolley line with tracks all laid and cars in perfect condition, but no wires connecting these with the power-house.

For this is the function of prayer in our religious life and work. It is the channel or conductor through which the divine power of the Holy Spirit is brought to bear upon our human machinery to make it effective in accomplishing its desired results. For work of any sort two things are necessary,—power and machinery,—and these must be wedded in some way before they can produce desired effects. The power may be infinite, the machinery perfect; but neither can accomplish anything alone. Their efficiency grows out of their union.

“Useless each, without the other.”

Even Jesus was absolutely dependent upon prayer

for His supplies of spiritual power, as the record of His life plainly shows. Had He cut Himself off from the inexhaustible fountain, He must have been overwhelmed by the magnitude of the task which He had set for His accomplishment. Keeping in touch with the Infinite, He was perpetually filled with the resistless energy of the Spirit. The habit of prayer was with Him regular and frequent, and we find Him, at the great crises of His ministry, spending whole nights in prayer—intense, agonizing prayer—so opening wide and deep the channels of His soul and receiving an inflow of spiritual power that enabled Him to meet every trial and successfully to cope with every opposing force. We say that Jesus was perfect, divine, omnipotent. But what made Him perfect? What made Him divine? What made Him omnipotent? Was it not simply this fact, that He kept the avenues constantly and completely open between the divine life and His human life, thus permitting the uninterrupted stream of spiritual power to fill His soul at all times to its utmost capacity?

If it be true of Jesus that He was dependent upon this habit of prayer, how much more of any of His disciples! How hopeless for any other one to aspire to Christliness of character or service while neglecting this Christly practice! True, there have been good men, honorable men, famous men in every age who have neglected the aid of prayer, perhaps have utterly disbelieved in its power; but there never was a man possessing spiritual influence, never a man who achieved victories for God and left his mark upon the world in the conquest of evil or the permanent uplifting of mankind, who was not a man of prayer. The

important distinction between moral excellence and spiritual power, between lifeless beauty and vital energy, hinges upon the value of prayer.

The spiritual giants of every age have been praying men,—notably such. Abraham, Moses, David, Elijah, Paul, and many others like them give one the impression of being on intimate terms with the Almighty. And these men manifested wonderful power as champions of righteousness in an unrighteous world. But take the element of prayer from their lives and they would have been as powerless as Samson shorn of his locks. The same is true of Luther, Cromwell, Wesley, Edwards, Nettleton, Moody. By their own testimony we know how helpless they all felt themselves to be except as they received spiritual strength in response to earnest prayer. When, however, through this open channel the Spirit came upon them, they were ready to echo Paul's assertion of personal omnipotence: "I can do all things through him that strengtheneth me."

The great conquests of the Church of Christ have been won through the power of prayer. From the time when the infant Church prayed Peter out of prison, to the time when the godly women of Ohio prayed the saloons out of their towns and the rum devil out of their husbands and sons and even of many of the saloon-keepers, a long and glorious series of moral and spiritual victories attests the conquering power that has come through this agency. Yet it was not the power of prayer, but the power of the Holy Spirit descending upon men through the channel of prayer and setting in motion the machinery of the kingdom. Bloody Queen Mary of England used

to say that she feared the prayers of John Knox more than all the armies of Europe. And well she might, for the triumphs of prayer have far outnumbered those of military force, and the petitions of God's people have been an unspeakably more potent influence in the world's history than all the clash of armed hosts.

Prayer is the foundation upon which many a notable institution and many a fruitful agency for Christian work has been reared. The American Board of Foreign Missions was born in a prayer-meeting. The Young People's Society of Christian Endeavor had a similar origin. The Woman's Christian Temperance Union grew out of a like soil. And many another effective organization, not to speak of every genuine revival the Church has ever witnessed, has received its first impulse and its permanent momentum from the same source. Prayer has opened doors of opportunity in every direction over the entire world. It has prepared the nations of the earth to receive the Gospel. Prayer has raised up workers in every emergency to enter the open doors and to undertake every mission, however onerous or unpromising. Prayer has overcome every obstacle and removed every difficulty that has ever arisen in the pathway to hinder the onward progress of the kingdom of God. Even such extreme movements as those of George Müller in England and Dr. Cullis in America witness in no unequivocal manner to the efficacy of prayer in securing the means of Christian work.

The first great manifestation of spiritual power in the history of the Church, the first signal victory by which three thousand captives were brought in

humble submission to the reign of Jesus Christ, came through the channel of prayer. It was united prayer, continued earnestly and persistently for ten consecutive days, that made a way for the incoming tide of the divine Spirit which resulted in so large a number of conversions upon a single day. And other thousands soon followed in response to the same methods and agencies. So manifest was the result of believing prayer in those primitive times that the disciples betook themselves to prayer spontaneously at every appearance of danger or uprising of opposition or whenever the greatness of the work before them called for fresh enduements of power or wisdom.

The apostolic Church knew how to pray. The Christians of that time had no very elaborate theories of prayer. The philosophy of prayer was doubtless wholly incomprehensible to them. But the practice of prayer was their daily habit. Individually, in the home, and in all their assemblies, the voice of prayer was continually heard. Little gift of prayer most of them possessed according to the modern notion; but the spirit of prayer was theirs in fullest measure. What wonder then that those were fruitful days? What wonder that the Church grew and made conquests, that numbers were continually being added to the ranks of the discipleship in spite of the most frantic efforts of Jew and pagan to stamp out the new sect from the earth? For, until the Church allied herself with the empire, the one weapon of the Christians against all the combined instruments and engines of persecution was the power of the Holy Spirit received in answer to humble, trusting prayer.

Nor is the essential relation of prayer to all the modern conquests of Christianity less clearly attested. Let a single witness suffice for the many who might be summoned to give evidence upon this point. The late Charles G. Finney, so eminent as a revivalist during the first half of the nineteenth century, frequently bears witness to the spirit of prayer that was manifested at all times in the course of his then unparalleled work. Recording a series of revivals that took place in the year 1826, he says: "The spirit of prayer that prevailed in those revivals was a very remarkable feature of them. It was common for young converts to be greatly exercised in prayer, and, in some instances, so much so that they were constrained to pray for whole nights, and until their bodily strength was quite exhausted, for the conversion of souls about them. It was a very common thing to find Christians, whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer. Not only were the prayer-meetings greatly multiplied and fully attended; not only was there great solemnity in those meetings; but there was a mighty spirit of secret prayer. Christians prayed a great deal, many of them spending many hours in private prayer. It was also the case that two or more would take the promise, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven,' and make some particular person a subject of prayer; and it was wonderful to what an extent they prevailed. Answers to prayer were so manifestly multiplied on every side that no one could escape the conviction that God was daily and

hourly answering prayer. If anything occurred that threatened to mar the work, if there was any appearance of any root of bitterness springing up or any tendency to fanaticism or disorder, Christians would take the alarm and give themselves to prayer that God would direct and control things; and it was surprising to see to what extent and by what means God would remove obstacles out of the way in answer to prayer. In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and of supplication, I found myself unable to preach with power or efficiency, or to win souls by personal conversation."

Referring to another series of revivals that occurred about six years later, in Rochester, N. Y., and the surrounding towns, he says: "The spirit of prayer was poured out so powerfully that some persons stayed away from public services to pray." He names one minister who was so deeply exercised in prayer that he could not stand, but lay prostrate on the floor of his room for long periods agonizing in prayer; and adds that many others, both men and women, partook of the same spirit and gave themselves to unremitting prayer for the outpouring of the Spirit and the salvation of souls. The result of these earnest prayers was a revival that completely transformed the moral character of the city as well as its purely religious tone. Not long afterwards the district attorney of the city bore the following testimony of the effects of the work as they appeared to him in the prosecution of his official duties: "I have been examining the records of the criminal courts, and I find

this striking fact, that whereas our city has increased since that revival threefold, there are not one third as many prosecutions for crime as there had been up to that time. This is the wonderful influence that revival had upon that community.” And Dr. Lyman Beecher (who, by the way, was not inclined to speak too favorably of Mr. Finney and his work) said of the distinctively religious fruits of the revival: “That was the greatest work of God, and the greatest revival of religion, that the world has ever seen in so short a time. *One hundred thousand* were reported as having connected themselves with churches as the result of that great revival. It is unparalleled in the history of the Church and in the progress of religion.”

Such statements abound in Dr. Finney’s *Autobiography* and in his *Lectures on Revivals*; and I have quoted thus at length, not because the facts are unique (except, perhaps, in their extent), but because in method and spirit they are identical with the facts recorded in connection with all great revivals. What occurred seventy-five years ago under the preaching of Mr. Finney has occurred much more recently in the work of Mr. Moody. Alike in the Northfield Conferences and in his revival or evangelistic work, Mr. Moody relied much on the agency of prayer for producing the most striking and permanent results.

The New Testament abounds in promises based upon the law of prayer and direct assurances of its efficacy. Many of these utterances fell from the lips of the Master Himself. To reject them is to decimate the Gospel. To neglect or qualify them is to stultify the teaching of our Lord. These promises mean a great deal or they mean nothing. They are pure

gold, or they are worthless brass. They are precious coins of the kingdom, or they are pernicious counterfeits by which we are cheated, wronged, impoverished. No middle ground is possible. We desire none.

Furthermore, the experience of the Church in all ages, the experience of Christian workers in every form of service and of Christian disciples in every emergency abundantly confirms these promises. They have been tested again and again. No declaration of science has ever been more vigorously challenged or more searchingly tried. There is the Fulton Street prayer-meeting in New York, a truly scientific observing station in this matter of prayer. The record of its wonderful scenes and achievements is as authoritative and trustworthy in the matter of prayer as are the records of the Lick Observatory in the realm of astronomy. Then, too, there are the countless individuals the world over who have been making not merely experiments and observations, but practical applications of the power of prayer. And the testimony of these is unvarying and conclusive.

From this overwhelming consensus of evidence and experience it follows that private prayer is indispensable to a strong and efficient Christian life, and that the prayer-meeting is essential to the life and fruitful activity of the Church. This latter truth may well receive special emphasis in our day; for many of our churches are permitting the prayer-meeting to fall into decay. In not a few cases where the form is still maintained, the meeting has changed its character, and prayer is crowded out by discussion, testimony, and other matters that may be important in their

place, but that are far from paramount. Churches are rare in which the average attendance at the week-night prayer-meeting worthily represents the membership of the church. We are beginning to depend chiefly on other agencies than prayer for the accomplishment of spiritual work. We demand preaching that shall please the popular fancy and thus draw the multitudes and fill the depleted ranks of the Church. We multiply organizations and run about in search of attractions; and all the while the people are slipping away from us and the Church is losing ground.

The great need of many a weakened church to-day is not more popular preaching, not better music, not a more attractive house of worship or a more varied program of service, not even more bustle and fussy cordiality or activity, but a larger, warmer, more intense prayer-meeting. All the departments of the Church's work, all its agencies of service of whatsoever sort,—its preaching, its instruction in the Sabbath-school, its missionary activity, and all its forms of benevolence, as well as its civic and social influence,—derive their power for good, their worth, their effectiveness, from the power of the Holy Spirit brought in through this channel of the prayer-meeting. The spiritual efficiency of any church may be accurately gauged by the comparative attendance at the meeting for prayer. A church with a large prayer-meeting, if it be a genuine *prayer-meeting*, will never be wholly absorbed with the struggle for life, nor will it ever be without influence and fruitfulness. On the other hand, a church without a prayer-meeting is always a church without real spiritual power.

With the ultimate philosophy of prayer and the

precise way in which it operates to bring the divine power into human life we are not concerned in the present discussion. That is a matter for abstract treatment. Why a metal wire will conduct electricity, while a glass rod or a rubber tube will not, is a question for the physicist; it does not trouble the mind of the mechanic or the electrical engineer. Enough for the man who deals with the application of electrical force to know the fact that one substance is a conductor while another is an insulator, and to make use of that fact for the accomplishment of his tasks. So the precise operation of prayer in the metaphysical or spiritual realm may be an interesting subject of speculation or an important topic of study for the theologian; but for the Christian worker, for the busy preacher of the Gospel, for the soul that is eager to witness the triumph of righteousness, it is sufficient to be assured of the fact that in some way—it matters not how or why—the power of the Holy Spirit is manifested, has been manifested times without number, through this channel of prayer, as it is not manifested in any other way.

Men call in question the doctrine of prayer. They deny its reasonableness. They scoff at its claims. They discuss the theory of it and say that it is not in keeping with a rational view of the divine nature and providence. But so long as a great cloud of witnesses stand ready to attest the practical value of its working in numberless cases,—above all, so long as every one can and must observe for himself the unvarying relation between prayer and all spiritual achievement, not to speak of results other than spiritual,—we need not be troubled by the interrogation

point of the objector. When there arises a prayerless Luther or Knox or Moody, when some man who sneers at the validity of prayer and its spiritual worth will without the aid of prayer accomplish some great moral reform, when he will lead his fellows in a prayerless conquest of evil or the prayerless quest of good, then, and not till then, can we afford to relegate the institution of prayer to the saints of the past or to neglect its unspeakable privilege.

CHAPTER IV

THE DYNAMIC WORD

IN the Christian panoply no weapon is more essential than the Sword of the Spirit, which is the Word of God. For aggressive warfare it is unsurpassed. The effectiveness of the Word in overcoming opposition, in convincing the minds and convicting the consciences of men, as well as in winning their hearts, has been appreciated by the servants of God in every age. The Scriptures of both the Old and the New Testament abound in tributes to the irresistible energy of the divine Word. And even men who have known little of the Word itself have confessed its wondrous potency in stimulating the spiritual progress of the race.

What wonder then that this Word of God has been a centre of controversy in every age? What wonder that it is a theme of perennial interest to every disciple of Christ? To know the Word perfectly and to use it skilfully ought to be the aim of all Christians. As the soldier must become familiar with the weapons of his warfare before he is fitted to do effective service in the field of battle, so the servant of God must be an expert in using the Sword of the Spirit if he is to share in the triumphs of the kingdom of heaven.

Now, what is this Word of God that men talk so

freely about? What is meant by the familiar phrase? And how may we possess ourselves of the Word and become so skilled in its use that it shall be in our hands an effective weapon for spiritual service?

With ready superficiality many are saying to-day, "The Bible is the Word of God, the only and entire Word of God." And a certain familiarity with the sacred Scriptures and readiness in their use is mistaken for proficiency in handling and interpreting the divine Word. Now, what I here say is not designed in the slightest degree to belittle the value of the Bible or to minimize the importance of Scripture study for the Christian. On the contrary, as I hope to show at length in another chapter, I would plead for more and more thorough Bible study. I would urge upon every disciple, especially upon every young disciple, the value of a regular and reverent reading of every part of the Bible. It is a unique book. Experience proves that it is the most direct avenue to the knowledge of the divine Word. There is not another book like it in any language. We would place it before and above every other literary production; and yet, when we have done this, committing large portions of the Bible to memory, acquiring great skill in the use and comparison of Scripture, having chapter and verse at our tongue's end for every emergency, we may be very far from mastering the Word of God. Indeed, we may be wholly ignorant of that Word. Multitudes of Scripture-mongers have been thus ignorant. The Pharisees of our Lord's day were remarkably familiar with their Scriptures and as remarkably *unfamiliar* with the Word of God. And Satan, tempting the Master in the wilderness, used

Bible phrases as skilfully as did Jesus Himself, but shall we say that the arch-enemy at that time really wielded the Sword of the Spirit?

We are too ready to flatter ourselves that because we have a considerable knowledge of the Bible, we are therefore masters of God's Word. We catch at the popular phrase, "the Bible is the Word of God," and we adopt it as our own without careful thought or discrimination. Now, I repeat, Bible study is good, it is invaluable for the disciple of Christ. It is a necessary part of the equipment of every Christian worker. But the knowledge and use of God's Word imply much more than this. To commit to memory the striking portions of Scripture is a mental exercise quite within the capacity of any ordinarily intelligent person, whether saint or sinner. To understand and interpret the Word of God is a task for the spiritual faculties alone, and is possible only for the spiritually minded, and that through the medium of prayer and consecration. It cannot be done in a careless or slipshod fashion; but presupposes a heart surrendered to the will of God, a spirit of reverent earnestness, and a mind perfectly open and ready to receive whatsoever message shall be given.

No one will question the statement that the phrase, "Word of God," is taken from the Bible itself, and that its present use purports to be identical with its scriptural use. Any other assumption would confess intentional fraud. To adopt a phrase from any source and then to give it a new meaning while using it in the old connections and substantiating its use by appeal to the original use is clearly dishonest. Of course, there is no dishonesty or perversion if the

change of meaning has come about simply by a natural growth in the contents of the phrase. Thus we are justified in applying the term "Scriptures" to the Old and New Testaments combined in precisely the same manner in which Jesus and Paul and others applied it to the Old Testament alone. But it is dishonest and disastrous as well to use in the old way a phrase whose contents are entirely new.

If, therefore, in our preaching and our teaching we use the scriptural phrase, "Word of God," we are bound in honesty to take reasonable care that we use it in precisely the scriptural sense. Above all should we be careful that we do not knowingly depart from that sense even in the slightest degree for some apparent advantage of authority or influence. Strict honesty is better than authority in Christian work; and it will do more to build up the kingdom of God. Indeed, the only authority we have for any religious effort is the unimpeachable authority of truth and righteousness.

A most careful examination of the Scriptures fails to discover any assertion or reasonable suggestion that the phrase, "Word of God," as there used, refers either to the Bible as a whole or to any portion of it. Testimony enough we find to the inspiration of certain Scriptures, and the equal inspiration of certain other Scriptures associated with them is readily conceded by the candid mind. This fact has never been questioned by Christians of even the most radical type. But it is nowhere claimed, nor does it follow by any manner of necessity, that this inspiration is exclusive or limited, or that it constitutes the Scriptures so inspired the only and infallible Word of God.

That notion has been the slow growth of centuries, and it requires a special bias of mind to accept it and to imagine that it is based upon scriptural teaching. It is a doctrine of the Church and not of the Bible at all.

Take two of the most familiar New-Testament texts in which our phrase occurs. Paul, in the epistle to the Ephesians, speaks of "the sword of the Spirit which is the word of God." And the writer of the epistle to the Hebrews says: "The word of God is living and active, and sharper than any two-edged sword." Does any one believe that a person reading these passages without any previous knowledge of the modern interpretation (for it *is* modern) would think of applying them to the book in which they occur? And if, after reading these texts, he should turn backwards the pages of the New and Old Testaments and should observe that the phrase is used just as frequently, and apparently with as much significance, in the earliest as in the latest books, would he be any more likely to see in it a reference to those books? Plainly he would not. On the contrary, every new discovery of an earlier use of the phrase would make it more certain that its reference was to something else.

We should hardly expect David to apostrophize the Word of God so often and in such terms as he uses, if his knowledge of that Word were limited to the meagre fragments of Hebrew Scripture that were within his reach. The most conservative saint of the present age would find the spiritual light of the Pentateuch rather dim and its edge rather dull for effectual warfare. And it is doubtful whether David possessed

even that portion of the Bible. Moreover, his psalms refer more often to other forms of revelation than to any written word.

But while it is impossible to point to a single instance in which the scriptural writers claim the title, "Word of God," for their own or their predecessors' writings, there are passages in which another definition is distinctly given to the phrase. We are told, for example, that when the prophet Samuel was a child, "the word of God was precious [*i. e.*, rare] in those days." And the writer immediately explains his meaning by the added words, "there was no open [or frequent] vision." Here the phrase "word of God" is clearly defined as the "open vision,"—that is, the direct revelation of the divine will to the hearts of God's servants. As to Scripture, if any existed, Eli must have been familiar with it; and a man of his earnest and godly character would not have failed to proclaim its teachings to the people when they came to the temple for worship. Hence there would have been no special reason for declaring that the Scripture (or the knowledge of Scripture) was "rare" in those days. And this "word of God" is the exact phrase which David uses in so many of the psalms, and which was not "rare" in his day.

Very similar is the suggestion of the prophet Amos, as he warns the people, "The days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, but of hearing the words of the Lord." Does this point to a time when the sacred manuscripts should be scarce? No one is foolish enough to maintain such an interpretation. Plainly it has no reference whatever to scriptures of any

sort, but to a time when men would find it difficult to interpret the divine providence or to understand God's will.

In these and other like passages the phrase "word of God" or "word of the Lord" clearly implies *the self-revelation of God to the longing heart*. The medium of the revelation is not specified except by the use of the word "vision" in one case, and we are left to infer that there may be many and various methods of imparting the Word of God to men.

Always the Word of God is spoken of as a fountain of spiritual light, an agency of spiritual power. But men have been thoroughly versed in the Scriptures of both Testaments and yet have walked in darkness and spiritual helplessness. As already observed, the Pharisees were most tireless and ingenious students of their Scriptures. Jesus bore witness to their zeal in this regard. Yet they utterly failed to hear the voice of God. They were abysmally ignorant of His Word. Neither spiritual light nor power was theirs. And they have had their successors in every age,—men who have mistaken Bible study for familiarity with God's Word. Many a monk of the Middle Ages has pored over the lifeless Book who never felt the power of the living Word. Sceptics and infidels have searched the Scriptures for arguments against divine truth, and their study has only intensified the darkness enshrouding their souls. The voice that has spoken to them from the pages of the Book has been the same voice that tempted Jesus with a ready "It is written."

The Word of God is not a lifeless thing, crystallized in set forms, emanating from stereotype plates, and

bound in leathern covers. It is living, active, always in vital touch with eager, reverent souls,—the self-revelation of the Father to His inquiring child.

"But," asks the young disciple, "how am I to receive such a revelation? How am I to recognize it when it comes? Is it not much safer to rely upon a book like the Bible, that has been tested for ages, than to put confidence in any imagined revelations that may come to me from an uncertain source?"

Such is the notion that has hampered the spiritual growth of disciples and the progress of the kingdom of God from earliest times. Men in general are averse to serious thought, to earnest, spiritual meditation. Not a few are afraid to think independently and to trust themselves freely to the guidance of the Holy Spirit, especially if He leads them far from familiar moorings. The desire for an infallible source of authority is well-nigh universal. It is exceedingly difficult to persuade the great majority of men that it is safe to dispense with infallibility in some material form which can be approved by human tribunals. The infallible Church has been the reliance of Romanism from the first. And the persistence of her teachers in holding to the doctrine has not arisen so much, I venture to affirm, from a desire to maintain the authority of the hierarchy as from a real fear lest the surrender of the doctrine should cut away the sheet-anchor of faith and righteousness. Protestantism differs little from Romanism in this regard so long as it merely substitutes an infallible Bible for an infallible Church. Of the two the infallible Church were certainly to be preferred, since the Church is living in a sense in which the Bible is not, and comes

into more immediate touch with present human life and thought.

The clamor for authority and infallibility is a sure token of weakness. And this is a weakness of present-day Christianity, that it discountenances the independent, thoughtful communion of the soul with God, and so deprives the Church of her most effectual weapon for aggressive warfare. Disciples take their ideals and their standards ready-made from the Bible, as interpreted by those who have gone before them. They use the Book as the heathen uses his oracle, not venturing to apply in its interpretation the same principles of intelligent judgment and criticism that they would apply to any other book. As a result the Christian Church has far less spiritual strength than it is her privilege to possess. Were it not for the fact that a few persons in every age break away from this notion, and, whether consciously or not, seek for direct revelations from God, the Church would soon petrify and become absolutely powerless.

The spiritual life and progress of Israel from age to age was centred in the prophets and seers who relied not upon certain old writings as the Word of God, but who made Scripture for themselves and spoke to the people the Word of God as it was revealed directly to their own minds and hearts.

Saul the Pharisee struggled and agonized in vain for spiritual growth and fruitfulness while he looked to the Old Testament as the Word of God; but when he began to receive that Word direct from God Himself, when God really began to speak to him even from the old familiar pages, he became one of the grandest and most effective spiritual workers of his time, a

valiant and victorious soldier in the Christian army.

It was when Luther broke away from the old anchorage of infallibility and took as his guide, not a dead book, but the living Word in that book as interpreted to his conscience by the Holy Spirit, that he became the spiritual leader of his age.

The Book says the same things to all. It is the same to Romanist and to Protestant; the same to high-churchman and to low-churchman, to evangelical and to liberal, to orthodox and to heterodox. All have with equal right held up the Bible as the basis of their claims and their pretensions; and, satisfied with such authority, they have slowly but surely petrified. It is only when men have sought, whether through the study of this Book or by other means, the immediate revelation of the Spirit, that new light has been shed upon their path from day to day and the race has moved forwards and upwards.

Oftentimes the living Word has seemed to contradict the printed Book, and there has been a shiver of apprehension lest the ark of God be upset; but the Word is sure to prevail, and in time the Book is newly interpreted to harmonize with it. Galileo heard the Word of God regarding the planets, and timid ecclesiastics tried to hush him. It was useless, and soon the Bible was made to speak the new message. The geologist read the Word of God in the rocks, and after a bitter fight theologians were obliged to read this fresh truth also into their Bibles. So it happens that many preachers are proclaiming as the Word of God to-day, and proclaiming it, too, on the infallible authority of the Bible, that which the most earnest

students of the Bible in a past age failed to discover in its pages,—yes, that which was at first denounced as flatly contradictory to its teachings and was reluctantly introduced only when it was proved beyond the possibility of a question.

The conservative theologian says, "The Bible is the only and entire Word of God," and then, without a thought of the inconsistency of it, he preaches from the early chapters of the Book of Genesis, giving as the Word of God, not what the writer of the book says, but what that writer says as qualified and reconstructed (not merely as interpreted) by the teachings of modern science. When he preaches upon the tenth chapter of Joshua, the Word of God which he utters is not found in the book itself, but is based partly upon the words of the writer and partly on the discoveries of Galileo and his successors.

We shrink from acknowledging this freedom of personal interpretation. We imagine that it is dangerous to entrust the Word of God to all men, that it would open wide the door to all sorts of hallucinations and vagaries. We call to mind the numerous cranks and extremists who have become such by this method. We talk of "Bible Christians" as the only truly reliable Christians in the world. But when all has been said and we make the final appeal to facts, is there a really effective, spiritual Christian worker anywhere in this wide world who is not seeking day by day the direct, personal revelation of God's will and ordering his life by that, interpreting his Bible by that, winning souls by that? And, however much of danger there may seem to be in such a course, the one alternative is infinitely more dangerous. No vagaries of

thought are so fatal as utter want of thought, no hallucinations so harmful as a dearth of open visions. The reliance on an infallible Bible is paralyzing the spiritual life of Protestantism as surely as reliance on an infallible Church has paralyzed Romanism. The doctrine of infallibility, to whatsoever applied, displaces faith with formality, enquiry with bigotry, progress with petrifaction. Authority in this sense makes weaklings. Independence and responsibility make for strength. The prophet in every age has been the target of suspicion and criticism because he refuses to bow to the infallibility of dead truth and seeks to discover and to interpret the living Word of God. Nevertheless the prophet has ever been the true spiritual leader of the race.

Does the Bible suffer by this treatment? No. Rather is it exalted and made more effective. False claims bring the book into contempt. The truth wins for it more respect and enlarges its influence with intelligent minds. Has the Protestant Church lost prestige or power by rejecting the doctrine of churchly infallibility? Every one knows that the rejection of that doctrine is one of the foundation stones of its life and strength. Does the ministry of to-day command less real respect from thinking people because it has been brought down from the artificial pedestal on which the clergy were mounted a century and more ago? No. Intelligent men and women reverence genuine manhood more than affected sanctity. Even so the Bible is gaining a stronger hold upon the best minds just in proportion as it is divested of the artificial trappings of authority and infallibility, and is offered to them on the simple grounds of its self-

evident truthfulness, character, and value. And it is in no small degree due to those scholars who are trying to free the Bible from all shams and unrealities that there is far less of infidelity and skepticism in our time than in any preceding age of the Christian era.

We need not fear, therefore, to speak the whole truth regarding the Bible, and to declare that he who runs to this book as a fetich will find it little more divine than other books: while he who comes to it with the spirit of reverent but intelligent and crucial study will find it a mine of divine truth unparalleled in its richness and glory.

The Word of God is not a bundle of truth all prepared and laid aside for emergencies, a ready solvent of all spiritual doubts and problems without the necessity of thought or effort. That Word is to be heard only in answer to prayer and earnest desire. We must be listening for it. We must cultivate the willing, reverent, obedient spirit. Without this the most zealous student of sacred Scripture will never find that Word. With it, one need never be without the Word of God even though he cannot lay his hand on a Bible at some critical moment.

The Word of God is living. Whether we find that Word within the covers of the Bible or in the noble hymns of the Church, or in any other of the manifold channels of the Spirit's revelation, everywhere it is the same. Not a record of events long past, not a picture of personal experience in the life of another however sublime or delightful, not the declaration of cold and lifeless truth, not the propounding of doctrines mysterious and stimulating to the eager minds of the scholarly,—not one nor all of these constitutes

the Word of God. That Word speaks to ourselves, not to others. It addresses itself to our life and action, not to our thought alone. All else we may set aside, we may ignore, if we can but discover the immediate message of God to our own souls,—if we can but hear His Word telling us what God is doing to-day, what He will do in and for and through us if we will let Him, what He will have us do for others in His service.

The past is dead. The future is unborn. The present only is living. Wherever, therefore, we hear the admonitions of present duty, wherever the present needs of our highest life find full satisfaction, wherever a command or warning or promise meets us in the way and reveals to us the path of righteousness and of victory, there and there only may we hear the Word of God.

CHAPTER V

THE INSPIRED SCRIPTURES

A WELL known theological teacher of the present generation once surprised his class of young men preparing for the ministry by exclaiming: "Gentlemen, you know less about the Bible than you know about any other book that you ever read with any degree of interest." Seeing a look of amused incredulity on their faces, he continued: "You doubt it, do you? Well, I will prove that I have spoken the truth." Then he proceeded to question the class regarding different books and chapters of the Bible. "What does the fifth chapter of Matthew tell about?" "What is the topic of the thirteenth chapter of first Corinthians?" "Give me the theme of the twelfth of Romans," etc. Of course, every member of the class answered promptly and with a good degree of assurance so long as he was on familiar ground. But soon he passed on to the Minor Prophets and the less familiar epistles, and one by one the young men dropped out of the contest convinced and not a little humiliated. At length only one remained unconquered, and he the man with the poorest school education in the class. No question troubled him, but with equal readiness and certainty he answered questions upon all parts of the Book. He was as well

acquainted with Nahum and Micah and Numbers as with Isaiah and the Psalms, and the Ephesians or Thessalonians or Philemon were no more strange to him than the Sermon on the Mount or John's Gospel. At length the professor was satisfied and concluded by saying: "Mr. M., you have not been through college, but you are better fitted to preach the Gospel than any other man in this class: for you know the Book, and you know it thoroughly."

Probably those young men never forgot the lesson learned that morning. And a most important lesson it was. For while the enginery of the kingdom is manifold, while there are many instruments and agencies for reaching the hearts of men and carrying forward the work of God, the fact remains beyond all question or peradventure that the Bible has ever been and is still one of the most necessary and effective tools that God has placed in the hands of His servants. One may not attribute to it anything of the supernatural either in origin or character, one may deny to it the title, "Word of God," and yet be profoundly conscious that God has blessed its use as He has that of no other book in the enlightenment of darkened souls and the conversion of sinners.

Now, what is the source of this peculiar value and effectiveness of the Bible? Why is it for the Christian disciple the Book of books, the purest fountain of religious light and knowledge? Why is it that the soul winners of the world are Bible preachers, while many a ripe scholar and master of every other branch of knowledge preaches year after year in vain? I answer, The effectiveness of the Bible grows out of two facts:

- (a) The Bible is an inspired book. And
- (b) It is a living book.

First, I affirm that *the Bible is an inspired book*. It is inspired of God. How do I know? Because it comes to me with the endorsement of churchly authority? No. Because of the origin which tradition assigns to the various books? No. Because the work has been supernaturally produced or preserved? No. But because its character—a character that reveals itself upon the very surface of the book and that grows upon the reader and impresses him more and more with its beauty and glory as he becomes increasingly familiar with its teachings—bears the unmistakable impress of divine inspiration. Not because the Church tells us that we must believe it to be the very Word of God do we treat the Bible with respect; but because it helps us to be noble men and women, because it is always and everywhere a purifying and elevating influence, and must therefore have in it something of the spirit of God.

Men—Christian men—have spent a great deal of time and energy discussing the inspiration of the Bible: yet there has never been any vital difference of opinion among Christians upon this topic. The real question at issue has always been something other than inspiration. It has been some secondary question that has been confused with inspiration. Perhaps it is the question of infallibility. It may be the supernatural origin and character of the Book. Very often it is some particular theory of inspiration that is in dispute. But the fact of divine inspiration, disentangled from all other questions, is absolutely indisputable. No man can read the Scriptures of the

Old and New Testaments with an honest heart and a clear understanding of human needs without recognizing the fact of their divine inspiration. Every reader will acknowledge such to be the fact if you will but give him leave to define inspiration according to the dictates of his own conscience.

There is one universal and crucial test of divine inspiration which all classes are ready to accept. It has been formulated by St. Paul,—“Every scripture inspired of God is also profitable for teaching, for correction, for instruction which is in righteousness.” For ages we have put the cart before the horse, thanks to the translators of the Authorized Version. We have been saying, “every scripture” (and we have interpreted the word “scripture” as meaning the books of the Bible)—“every scripture *is inspired* of God, and therefore is profitable,” etc. This makes inspiration an arbitrary dictum, and hinges the value of the books on that dictum. But the New Version has given the statement in its true and rational form. Wherever you find a scripture that is profitable in the highest sense, profitable for teaching, for warning, for instruction in righteousness, whether that scripture be in the Bible or not, it is inspired of God. And the Scriptures of the Bible fully meet the test. Their profitableness has been manifest with an ever-increasing clearness as the ages have rolled by. And the proof of their divine inspiration is accumulating with every passing generation. It is more unimpeachable to-day than ever before.

The final and unavoidable conclusion of every thoughtful reader of the Bible on this point was well stated some years ago by the late Rev. R. S. Storrs,

D.D. He said: "I look upon the Bible as *the Book for the world*, and I see its divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have built in his workshop and flung out into space: and when the critics pick away at the Bible, I say,—Well, it is no great matter: if it gratifies them, it does not hurt me: and so long as all the universities in the world combined are not able to make another Bible that shall be so cosmical in its range of appeal, and so mighty in its power over men and women, over mind and heart and life, and over the growing civilization itself to which it ministers, I rest assured that this is God's book and not man's, as certain as I am that this is His globe under my feet, and not something that human carpenters have made."

The Christian worker is not called upon to prove the inspiration of the Bible. Biblical inspiration is not an open question. It is a self-evident fact. The chief result of argument on the subject and of attempts to prove divine inspiration is to mystify that which is of itself as clear as noonday. As well attempt to prove that a straight line is the shortest distance between two points or that the whole is greater than a part, as to prove that the writers of the Bible were inspired of God. Given a candid mind and ordinary intelligence on the part of the reader, and the divine inspiration of the Book never fails to reveal itself. And this inspiration is the first element of its effectiveness.

In the second place, *the Bible is a living book*. If life consists principally in adaptation to surroundings, the Bible is a living book in a sense that cannot be

applied to any other complete book we have ever seen: for it finds perpetual adaptation to the life of man, and comes into touch with the thought and needs of succeeding generations in a fashion as marvelous as it is indisputable.

Read the works of the greatest pagan writers of antiquity, the works of Cicero, Aristotle, Socrates, Plato. How utterly lifeless they are! How far removed from our present life and thought! They do not stir us to action. They do not come into any close contact with our present needs and feelings. We examine them with much the same interest that is excited when we look upon a mummy of the Pharaohs. We feel that they are little more than curiosities. They contain no message for to-day. The age of their usefulness and true interest, if such they ever had, the day in which they fitted into a niche in human history and touched the heart of mankind in vital adaptation, is long past.

Take any book of science that is a hundred years old, yes, any such book that is twenty-five years or even ten years old, and of what value is it to-day? When it first appeared it may have been a marvel of progressive thought and advanced scholarship: but now it has been displaced by more recent investigation and discovery. It fails to meet the need of the day. It has fallen out of harmony with the tone of modern life. It is dead.

Turn to our own literature. About forty years ago Mrs. Stowe wrote *Uncle Tom's Cabin*. It was a book that lived at the time. It came into vital contact with its surroundings. It was adapted to existing institutions and thought. It met an existing

need; and it did its work. We read it to-day with a certain interest and depth of feeling, yet we are conscious that it no longer corresponds with its surroundings. It speaks only of the past. We hear no more its trumpet tones summoning us to action. While the book has remained the same, its surroundings have changed. The lines of correspondence are broken; consequently the book is dead.

So it is with any book which we may select from all the vast range of our literature. However popular, however useful it may be for a time, its connection with life is quickly broken, and it ceases to be a living factor in the world's thought. When, however, we turn to the Bible we are confronted with a different state of things. Here is one book that contains more of the Word of God, that is better fitted as a channel of divine revelation, than any other single book the world has ever seen. In all its parts it is so thoroughly saturated with heavenly truth that it holds a unique place in the realm of literature. Although its earliest chapters outage all our other literature, although its most recent portions are nearly two thousand years old, it remains to-day in just as close and vital relation with the world as ever. The extent and variety of its adaptation are undiminished; nay, these are increasing with every passing age. It is still the one all-sufficient repository of divine truth for mankind, the source to which we look for inspiration and guidance in all highest life and truth. The godly men of the past were made such by the power of the truth as revealed in the pages of the Bible. The best men and women of our own day are those who live in hourly obedience to

the precepts of the same book. Scripture teaching and Scripture methods, and even Scripture phrases, underlie all the fruitful preaching and effort by which souls are convicted and brought in surrender to the foot of the cross. The saints of the twentieth century derive their strength, their light, and their spiritual life from the same words that were the inspiration of the saints in the first century. They may have other books which they read with satisfaction and profit. They may receive limited and temporary help from other sources. But again and again they come back to the Bible as the purest fountain of living truth, the richest storehouse of divine treasure from which the deepest needs of the world must be satisfied.

We have many other good books—excellent books—in the world; books on every subject and in every form; books that are helpful in every department of life; books that are of exceeding value in the religious life. Many other books are, in their place and for their time, more helpful to our intellectual life and growth than the Bible. We may even find books which, under certain circumstances, afford us temporarily more spiritual stimulus and strength than the Bible. Sometimes when the Bible fails to awaken a sinner, some tract or other book will be the means of bringing him to a sense of his condition and need. Has not every disciple found this to be true in his own experience? Have we not at times found a comfort or relief from the words of a familiar hymn which no passage from the Bible seemed to give? The value and helpfulness of other books are, however, temporary and partial: and they inevitably bring the

soul at last to the Bible for the completer and more permanent satisfaction of its desire.

Time was when Baxter's *Saints' Everlasting Rest* was considered an indispensable aid to the highest spiritual attainment. It was placed beside the Bible in the homes of all devout Christians. It was read by every earnest, aspiring disciple. And no one can ever measure its blessed influence on the world. No one can ever say how many souls have been converted through its power. But few persons read it nowadays: and those who do read it do not find in it the spiritual joy and comfort and strength that it brought to disciples of a former generation. In fact, it is read by even the most devout soul of the present generation with little else than a feeling of curiosity.

Bunyan's *Pilgrim's Progress*, though more lasting in its nature, is fast sharing the same fate. Hervey's *Meditations* and Doddridge's *Rise and Progress of Religion in the Soul* were books once highly prized by all seekers after holiness. To-day the great majority of Christians have never heard their names.

Why is this? Were these books less valuable than our fathers thought them to be? Did the saints of the time misjudge their significance? Not at all. They were true, genuine spiritual works, as much so as those that have taken their places. Are the disciples of the present generation then less earnest and devout than those who went before, that they find little delight in these works? Very far from it. The average Christian of to-day is a better man, a truer representative of the spirit and teaching and power of Christ than the average disciple of any previous age, not excepting the age of the apostles. Why, then,

do we fail to enjoy these excellent books? The simple fact of the matter is that the world has been moving on while these books have stood still. Their lines of adaptation to human life are broken. They no longer meet the spiritual needs of men. They do not harmonize with our present modes of thought. Their day is past. They are dead, and have been wisely buried in forgetfulness. Whoever tries to resurrect them will find that they are much in the condition of Lazarus after he had lain in the grave four days.

But while the great multitude of books passes away, the Bible remains. It holds its position without essential change. It is as necessary as ever. It is still adapted to its surroundings. It fits just as closely to the needs of your life and mine as it did to the needs of Jonathan Edwards, Oliver Cromwell, Martin Luther, St. Augustine, the apostle Paul, King David, or any other servant of God in any age. Doubtless certain parts of the Book make feeble appeal to many minds. There are books in the Bible which we seldom read, and which would probably be soon forgotten were it not for the fact that they are associated and bound up with the more universal and vital books. The Pentateuch and the Minor Prophets ride into our households on the back of the Psalms and Isaiah. And the New Testament is the thin edge of the wedge which admits the Old to our hearts and homes. Nevertheless there is a certain clearly traceable unity in the book, and it is the book *as a whole* that maintains its exalted position. Whatever may be our estimate of the different parts, we know that a decimated Bible could never take the

place of the Book which now rules the Christian world. True, it is often printed in portions; but the study of a portion invariably leads to a desire for the whole. Feeding on the Psalms or the Gospels creates an appetite for *the Bible*.

The wonderful vitality of the Bible has been well illustrated by Mr. Hastings in his little pamphlet entitled, *Will the Old Book Stand?* He says: "The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is just like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet and runs faster than ever through the world.

"They overthrew the Bible a century ago, in Voltaire's time,—entirely demolished the whole thing. 'In less than a hundred years,' said Voltaire, 'Christianity will have been swept from existence and will have passed into history.' Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has 'passed into history,' and not very respectable history either; but his old printing press, it is said, has since been used to print the Word of God; and the very house where he lived is packed with Bibles,—a depot for the Geneva Bible Society.

"Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times

as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Eighty years later—in 1880—the statistics of eighty different Bible societies now in existence, with their unnumbered auxiliaries and agencies, report more than one hundred and sixty-five millions of Bibles, Testaments, and portions of Scripture, with two hundred and six *new translations*, distributed in Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life."

If for no other reason, we must needs give respectful attention to the teachings of the Bible because they have stood the test of time and survived the adverse criticism of the ages. If the great law of "the survival of the fittest" holds good in the realm of literature, then the principles and precepts which are still young and vigorous after nineteen centuries would seem to be founded on eternal truth. It is undoubtedly safe to predict that the Bible will continue to control the lives of good men until we reach the hither boundary of the Millennium. It has been an encouragement to the oppressed, a warning to the evil-doer, a comfort to the sorrowing, in the generations that are passed: and as long as oppression is to be borne, as long as warnings are needed, as long as human nature cries out for consolation in its sorrows,—so long will the Bible occupy its place in the household and in the armory of the Christian warrior as an indispensable volume.

When St. Paul speaks of the "Sword of the Spirit" he is not thinking of the Scriptures at all; yet the phrase has often been applied to the Scriptures and the use is not wholly unnatural; for the Bible has been in every age one of the most practical and reliable of aggressive weapons in our spiritual warfare. An early leader among Christian workers and one well known for his efficiency is described as "an eloquent man, and *mighty in the Scriptures.*" And it is doubtful if one can be named in all the succession of fruitful workers in the kingdom of God from that day to this who has not been likewise "mighty in the Scriptures." To be sure, one may have the Bible at his tongue's end and be exceedingly skilful in the use of texts and in theological discussion, and yet be without power or fruitfulness in the service of the Master, even as were the Pharisees of old. Just so a dilettante may be thoroughly versed in the art of fencing as a mere amusement and yet have no worth as a swordsman on the field of battle.

Strictly speaking, however, the Bible is not the Sword of the Spirit. It is rather a sheath in which that Sword may be kept. And he who, being filled with the Spirit of God and consecrated to His service, is thoroughly acquainted with the Bible so that its teachings are perfectly familiar to him, has ever at his side a scabbard from which he may instantly draw the Sword of the Spirit whenever occasion demands its use. A man full of the Holy Ghost and mighty in the Scriptures, though he have little of the learning of the schools and less natural talent, is well equipped for effective service in the army of the Lord.

CHAPTER VI

DYNAMIC DISCIPLESHIP

SOME men aspire to be like the gold, a standard of value. Others take for their ideal the diamond,—crystallized beauty. Jesus' types of Christian life and character were three,—salt, light, leaven. Salt, what is it? Positive, pervasive pungency. Light,—that is purifying, life-giving power. Leaven, embodied influence, in itself valueless, its sole worth lies in what it does. Each of these figures is the expression of a dynamic, aggressive force. Their use implies that, in the mind of the Master, true character is such a force. The ideal of discipleship is not mere purity, but power; not moral excellence alone, but moral influence also; not personal salvation, but saving personality.

Among material things salt is an active element, pungent, preservative, counteracting the tendency to decay. Its qualities are not only distinct, but dominant. It permeates with its own character every substance with which it comes in contact. When mixed with other matter it is not lost, nor does it remain hidden. Its presence is always manifest; for it *salt*s the entire mixture.

Now, what is the moral salt that shall preserve humanity and counteract the universal tendency to

corruption? The Christianity of the Church in its best manifestations? No. Our Lord said to His disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees (*i. e.*, the righteousness of the most godly people of the age), ye shall in no wise enter into the kingdom of heaven." The righteousness that cannot save itself surely cannot save the world. "*Exceeding*" righteousness is the salt. No one can fulfil the divine ideal by merely living up to the accepted standards of Christianity, however lofty those standards may be. True Christian righteousness is exceptional righteousness, or exceeding righteousness. It is never conventional. It is the righteousness that grows out of a personal conviction of duty and of truth, not from a blind surrender to the teachings of the Church or to the popular ideals of even the most saintly.

The character that is founded on such definite personal conviction is a positive character, an active, aggressive character, a penetrating and contagious character, a character that will pervade every community and every land and every age into which it comes with a hallowing, purifying, ennobling influence. Such character can never exist passively. It is contrary to its essential nature. Wherever it enters it must change all things. Popular opinions, long established customs, public institutions, governments, beliefs, ideals, individual motives, purposes, aspirations,—all must feel its presence and be transformed by its power.

And this change will not be the result of any compromise or fusion of Christian principles with the principles of the world. Christian principle must

maintain its character intact, and all other things must be *Christianized*. Through every department of life, through business and politics and society, through toil and through rest, through duty and through pleasure, must be diffused the pungent savor of Christian character.

It is said of Jesus by one of the evangelists, that "as many as touched Him were made whole." There was that in the physical life of Jesus that made His health contagious. He touched the leper and was not polluted. He touched the fever-stricken and felt no contamination of disease. He touched the palsied and the paralytic and they were thrilled with the inflow of His divine strength. In all His work there was no impairment of His health, yet multitudes were by the touch of that healthy life made well and strong. And what was wrought upon the physical man by the touch of His finger has been wrought in that and all succeeding ages upon the souls of men by the contact of His perfect spiritual health. That one life thrust, like a handful of salt, into the corrupting mass of humanity has never ceased to exert its saving, sweetening influence. Unnumbered lives in all ages and lands coming into contact with the life of Jesus have been made pure and sweet and strong and whole. Cities like Corinth that have been steeped in unmentionable vice, whole tribes and nations like those of Hawaii and Madagascar that have been sunk in degradation and misery, have been restored and cleansed and made worthy of a place among the foremost nations of earth by this same power of the Christ. As the pinch of salt salts the entire contents of the dish, so the single life of

the Christ has Christianized many nations and will at length Christianize the entire mass of mankind.

Like the salt, too, was the influence of the Wesleys in the university of Oxford and in the Church of England. Over all the religious life of the time was creeping the corruption of worldliness. The outlook for the kingdom of God was dark and unpromising. Then was organized the Holy Club by a few earnest, positive souls. They were but a handful against millions. But it is never a question of relative quantities, much less of equality, where salt is concerned. The handful is sufficient. The corruption of the many could not counteract the positive and active piety of the few, and the world to this day recognizes the distinct flavor of Wesleyanism.

It is said that Benjamin Franklin, during his stay in England, reformed the manners and elevated the life of the entire printing establishment with which he was connected. And he did this not so much by any words that he spoke as by the positive influence of his own pure life and lofty character.

So we might speak of many others,—of Havelock and Chinese Gordon among soldiers, of Washington and John Bright among statesmen, of Gustavus Adolphus and Queen Victoria among sovereigns, of Newton and Dawson among scientists,—in short, of a countless host in every walk of life whose positive and Christly lives have been like the salt, arresting each in his own sphere the advancing tendencies of corruption and imparting the savor of personal devotion and moral strength.

In the world of nature light is recognized as a potent force, yet the wisest of men cannot tell us

with absolute certainty what light is. According to the latest opinion of science light is nothing in itself. It possesses no independent existence. It is not a substantial entity. A mere wave motion in the all-enveloping ether, that is light. Yet its effects are marvelous. It can paint a picture on the sensitive plate. It can give color to vegetation and dye every separate flower with its proper hue. It can bestow fresh life and health where had been disease and pain. It can cleanse the foulness of the material world, and can even drive out human sin from its chosen haunts. *Nothing doing much*, is a truthful definition of light. Into some dark and filthy abode of disease admit this mere wave motion of the atoms called light and straightway the process of cleansing begins. Impurity cannot long endure the presence of light. A plant that has been kept in darkness till its leaves and stems are a sickly white is brought out into the light and soon the whiteness gives place to a healthy green, and the plant manifests new life and vigor. In some dark court which has long been the home of criminals and the breeding place of all manner of evil is erected a strong and clear electric light, and quickly the character of the region is transformed. Vice flees to new retreats. Crime seeks fresh hiding-places. The hosts of sin cannot stand in the presence of this intangible wave motion.

Another type of true discipleship. Self-forgetful activity, or, better yet, self absorbed in service. It is the consecration and humility that seeks nothing for self, but exerts a strong influence for good upon others. It is well voiced in that hymn which was ever a favorite with Mr. Moody:

"Oh, to be nothing, nothing! Only to lie at His feet,
A broken and emptied vessel, for the Master's use
made meet."

That hymn has been condemned and ridiculed; nevertheless it expresses a true Christian ideal. It is the prayer of many souls that have shone as lights in the world. From the nameless prophet who rebuked wicked Ahab, and the unknown maiden who directed Naaman to the Lord's prophet, to the youth who rescued John B. Gough from suicide and the aged man who said to the young evangelist, Moody, "Honor the Holy Ghost when you preach," there has been an unbroken succession of these quiet souls who, themselves unseen by the world, have yet been the means of exerting upon humanity a power that no man can measure. The names that are known to history are not always the names that have meant most to the race. The popular tongue catches the name of some conspicuous leader in a great movement and that name echoes through all time: while very often the individual who was the inspiration and moving force of the whole enterprise is almost if not quite forgotten. The name of Joseph Cook is known on two continents and his work has received high praise. But how many ever heard the name of John Maddocks, who was the instrument of Mr. Cook's conversion, and so deserves not a little credit for his work? The feminine world at least holds the name of Frances Willard in highest esteem as the founder and organizer of the greatest temperance society in the world. But comparatively few could give the name of that modest but devoted woman who was the

mother of the Woman's Crusade out of which grew the Woman's Christian Temperance Union and Miss Willard's fame.

From a little village in Canada went forth a few years ago a generation of young men and women, all of whom took prominent places in the life of larger communities, and not a few of whom have become well known over large portions of the United States. The influence of these lives has been noted, and the names of these men and women have been honored. But the great world knows nothing of a faithful pastor and his devoted wife who gave their lives to the obscurity of that little hamlet for more than forty years, that they might mould the character of that generation of young people. They became nothing and died unknown that the kingdom of heaven might be enriched by the labors of those whose characters they builded. Silent as the light was their work. Too often unappreciated were their efforts. Even when they were gone there were few who could appreciate the sacrifices they had made, or the complete self-effacement that was involved in such a life. But, like the light, they infused a new life into a community that was without ambition, colorless, moribund.

Who shall say how many obscure lives there are, toiling along year after year in fields of service equally remote, that accomplish similar results? Not till the great Books are opened and the divine record is read will the true influence and worth of all lives be known.

But there is one class of persons in the Christian world whose lives represent more perfectly than any other this figure of the light. I mean the mothers in our Christian homes,—that great army of women who

toil on quietly and pray on ceaselessly with no desire for fame and no craving for praise. Their very names are surrendered to another, and they rejoice to sink their individuality in the life of husband and children. The ancient chronicler, more just than his modern successor, after recounting the life of the king, concluded the record with the phrase, "and his mother's name was ——." Modern mothers are too often nameless, yet none the less do they deserve the credit for their children's greatness. The conspicuous achievements of Christendom are largely monopolized by the men. But the moving force for those achievements often takes its rise in the wife or the mother on her knees in the secret chamber.

Light cleanses, light reveals, light guides, light gives life. Many are the directions in which this silent force works. No less varied are the possibilities of influence through self-effacement. Once self is reduced to a mere expression of the divine will, its possibilities of achievement are limitless, though its sphere be the humblest.

Perhaps the figure of leaven is even more significant in a way than either that of the salt or the light. Leaven is itself the essence of corruption. In nearly every passage of Scripture where mentioned it is a symbol of evil, a type of corruption. Strange—is it not?—that this should be chosen as a symbol of the true life? What does it mean? You cannot eat leaven. It does not contain properties that help to sustain life. Still it serves its purpose in rendering more palatable the bread that we do eat and with which life is nourished. Without the leaven our food would be poor indeed. And it is this power of some-

thing in itself far from perfect to improve something else that symbolizes genuine discipleship.

Here we have almost the figure of the salt repeated. A handful of leaven in a great mass of dough works persistently, works pervasively, till all is leavened. In this case, however, the working force is essentially different in its nature, and so brings an added suggestion.

Has it not many times happened that the world's great reformers have themselves been men of very imperfect life and crude character? Look at Peter the profane, Peter the liar, Peter the impetuous, quick-tempered disciple and the cowardly, dissembling traitor. Very far from an ideal Christian was Peter, but for all that he exerted a blessed influence upon the world. Surrendering himself to the will of Christ and throwing himself heartily into His service, he was filled and finally transformed by the Holy Spirit. Then that positive, aggressive character made itself felt in the humanity of the age,—yes, in the humanity of all ages; and the race is better to-day because Peter lived.

The world has seen many a reformer like the old Israelitish king Jehu. In his life there was little if any vital godliness. But he was possessed of boundless courage and zeal for reform. Into the life of his time he thrust himself,—a restless, energetic, fearless personality, and the whole nation was leavened. For the time at least some wrongs were righted, some sins forsaken, and the national character was lifted to a higher plane.

The Britain of to-day owes a great debt to Oliver Cromwell. He was a reformer and more;—he was a

revolutionist. In him the cause of human liberty and democracy found a most energetic champion. But Oliver Cromwell was an exceedingly rude saint. We should not welcome such an one into the Church at the present time. Coarse, cruel, hot-tempered, tyrannical, he is more fittingly symbolized by the leaven than by the salt. Yet the life of England is purer and more noble, the government of England more just and free, the religion of England more Christly because this man leavened all with his character.

Even Martin Luther, the father of the Protestant Reformation, had his weak points. The world has seen many lives more pleasing and beautiful than his. The Church has had countless saints more agreeable in manner and spirit. But what one of them all has disseminated so widely the force of his personal convictions? The leaven was somewhat unsavory to the taste, but its influence has been of measureless value.

And so this figure of the leaven emphasizes what the other symbols suggest with only less clearness,—that the element of supreme importance in Christian character is influence. Discipleship must be dynamic, or it is nothing. Purity is good, but power is better. We must strive to be good, not for its own sake, but that we may do good. The being that does not translate itself into doing is of little worth. True righteousness must always be aggressive. It can never be contentedly passive. To many minds the meaning of the Christian life seems to be summed up in the phrase, "keeping himself unspotted from the world." And so there are thousands of disciples who gauge their sainthood by the freedom of their lives

from earth stains. Like a garrison in a strong fortress, they seek only to defend themselves and have no thought for the positive conquest of the surrounding country. Their discipleship is wholly static, and they fail to fulfil the Master's ideal. Such lives are far from being filled with the spirit of the Christ.

In some of the river-beds of California countless particles of gold are found lying mingled with the sand and gravel. They are sparkling, beautiful, and precious in the estimation of men; but although they have lain there for ages in closest mixture with the sand, they have not changed the character of a single grain of that sand in the slightest degree. Not an atom of their brightness or value have they imparted to it. The sand is as worthless to-day as it was millions of years ago, when it first came into contact with the precious metal.

Are there not disciples, and many of them, in the Christian Church whose life and character are like that gold? They are unquestionably pure, bright, refined, precious; but they exert no uplifting, leavening influence upon the world about them. Like Tennyson's Maud, they are

“Faultily faultless, icily regular, splendidly null;
Dead perfection, no more.”

Now, Christ never compared His disciples to the gold, priceless though it may be. The world can live without the gold. It cannot live without the salt, the light, the leaven. The value of discipleship, therefore, is not measured in units of passive beauty or purity or holiness, but in units of purifying, elevating influence, of sanctifying and saving energy.

To be intelligent, refined, honest, pure, holy,—all this is good; but there is something infinitely better, viz.:

“To be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.

So to live is heaven:
To make undying music in the world,
Breathing a beauteous order, that controls
With growing sway the growing life of man.”

CHAPTER VII

A DYNAMIC CHURCH

STRICTLY speaking, there is but one spiritual force, one source of power in the kingdom of God,—the Holy Spirit. Whatever else we call a force is such only in a modified or secondary sense, is such only when it is a channel through which the Spirit works. Prayer, faith, the Word, the man, the Church,—all these are spiritual forces only when filled with the Holy Spirit and surrendered to His will. In themselves they are merely instruments, machines.

We say, “a ten horse-power engine,” “a hundred horse-power dynamo,” “a fifty candle-power lamp”: but engines, dynamos, lamps have no inherent power whether kinetic or luminous. They are merely channels through which the power of steam, of electricity, of light is applied for man’s enrichment or to do his work. Precisely in the same way the Church is a spiritual force, a dynamic element in the kingdom of God, in just so far as it brings the Holy Spirit into vital contact with human life and human need.

“Oh, of course; we take that for granted. But the Holy Spirit is in the world, has been in the world from the Day of Pentecost at least. We need give no thought to Him. Ours it is to think of the

machine, to make that perfect. The power is ready, if we only look after the instrument." So we say; and very often with no little show of piety. We are ever ready to take things for granted in the spiritual life. We are very superficial; and consequently we are often and seriously disappointed.

It is true that the Spirit is already in the world; but it does not follow that every church that is organized and equipped for service without especial reference to His presence will be instantly and constantly energized by His power. Steam is in the world. Electricity is in the world,—has been in the world from the creation; yet the most ponderous engine human skill can invent will have less power than an infant's finger till steam or electricity has been generated and intelligently applied to its waiting mechanism. Not less true is it that the best equipped and most thoroughly organized church will be absolutely without spiritual influence in the community unless this all-pervading but latent power of the Holy Spirit be specially generated (if one may use the phrase in this connection), and applied to its specific organism. The mechanic who should build a great locomotive and then sit down to read the very entertaining story of the little boy who discovered the power of steam by watching the bobbing lid of his mother's teakettle, expecting the steam there discovered to fill his engine and cause it to work, would not be more foolish than the disciple who organizes a church and then, complacently turning to the story of Pentecost, says: "The Holy Spirit is here, and of course He will fill and energize this body so well adapted to His work."

I repeat, we are too superficial, too ready to take

things for granted. Because we are sure that the Holy Spirit is in the world, and the Church is also in the world, we flatter ourselves that nothing remains to be desired, and many of us never ask whether the power of the Holy Spirit is being actually applied to this or that specific church to vitalize and make its work effective. Is it strange, therefore, that many of our churches are wholly lacking in power? Is it strange that we meet with repeated disappointment in the results of our religious planning and effort? It is not an unnecessary truism in these days to say that *the Spirit-filled church is the only dynamic church.*

At the present time we place great emphasis upon the value of organization. The word is at once the divinity and the demon, the Jesus and the Judas of the age. "Great is organization!" cries the modern time spirit. Does any evil rear its head in our midst? "Go to, let us organize and we shall speedily make an end of it." Does any good cause claim our allegiance? "Let us organize and push it to immediate success." We weary ourselves calculating the possibilities of fresh combination in a given number of units; and when the units diminish in number,—as they are doing in many of our churches,—we multiply and accelerate the combinations. The alphabet is worn threadbare in the effort to designate the different organizations; so that the weekly calendar of an up-to-date church is a regular Chinese puzzle to the uninitiated.

We have organized churches and over-organized churches,—more of the latter than of the former doubtless,—and they vary greatly in the matter of power and usefulness. Organization at best is nothing

more than social machinery; and machinery cannot create power, but always wastes more or less of it. The power of Niagara could be exhausted in merely turning wheels and no work done. Is there no danger that even the infinite power of the Holy Spirit shall be absorbed in the multitude of our religious organizations?

Organization should always be reduced to its lowest terms. Make every wheel and bar and pinion show cause for its existence or annihilate it. Some of our churches are ecclesiastical "Keeley motors,"—mysterious accumulations of machinery without an ounce of power or any rational hope of motion. Then there are the churchly automatons, beautiful specimens of workmanship and finish, but whose sole purpose is to make "the wheels go round" for the pleasure of the public, especially when the public drops a nickel in the slot. The true church is a spiritual dynamo, not very intricate in its make-up nor perhaps especially beautiful to see, but charged to the limit of its capacity with divine force that translates itself day by day into beneficent and redemptive work.

And that word "work" touches the vital point toward which our thought must tend: for, after all has been said, work is the test of dynamic efficiency. And what is the work which the Church should be accomplishing in the world? What is the great end toward which its energy should be bent?

The Church is the standing army of God's kingdom. But armies are two,—defensive and offensive. There is the garrison, that merely "holds the fort"; the army that is little else than an overgrown police

force, designed to keep the peace and to maintain the social equilibrium. And there is, on the other hand, the campaigning force sent out for purposes of territorial acquisition and "benevolent assimilation."

So the Church has first of all her purpose as a static or conservative force. To maintain the regular ordinances of public worship, to discharge and at the same time to elevate the functions of religion in the community, to educate the children of disciples in Christian ways, to build up the spiritual life of converts,—these are a part of the Church's legitimate work. But they are a very small part. No nation would maintain an immense standing army for mere police duty. The enormous standing armies of Europe indicate a perpetual readiness for external warfare. From any other point of view they would be not only intolerably burdensome, but supremely ridiculous. During the years of peace our own standing army was exceedingly small; yet it has been ample for the end in view. To limit the work of the Christian Church to the mere conservation of spiritual life as it is were no less absurd than to maintain a standing army of twenty-five millions in this land in time of peace. Nevertheless, there are multitudes of Christians among us to-day whose ideals of work and duty are summed up in the one hymn, *Hold the Fort.*

Now, the spirit of the Christian Church at the opening of the twentieth century ought to be attuned to the hymn, "Onward, Christian soldiers, marching as to war!" Aggressive work ought to employ the greater portion of the Church's energy. The Church ought to be above all things else a medium of dynamic force. Its aims should be dynamic and its influence dynamic.

From this point of view its purpose is twofold. The aggressive army may go forth to a work of championship or a work of conquest. So the aggressiveness of the Church must reveal itself in two forms. It is *pervasive* or it is *evangelistic*. To put Christ into the world, and to bring the world to Christ, are the two directions in which this force must work. Of course these are identical at the last; but we must distinguish between them as processes. Unless we do so, our work will be incomplete and ineffectual.

First is the pervasive force. When the Government of the United States sent our troops against the armies of Spain in defence of oppressed Cuba, it was not with a view to conquest, not that we might bring Spain into subjection to America; but that we might, so to speak, put America—American ideals and principles, the American recognition of rights and respect for liberty—into the Spanish world. So the first manifestation of aggressive Christianity is the force which the Church exerts to put Christ into the world, to Christianize popular ideals and to correct public opinion, the force that makes itself felt in every department of our complex life to bring that life into more perfect harmony with the spirit and principles of the Gospel.

In every community there are numerous forces constantly at work to determine the character and life of the community. Some of these forces are good and some are evil. There is the power of the saloon, that works not alone upon individual lives and in scattered homes, but upon the machinery of politics and the organism of society, seeking to control these and bend them to its profit. There are

various secular organizations and institutions, each of which exerts its influence for good or ill upon the varied life of the surrounding community.

Is it necessary to say that the Christian Church ought to be by far the strongest of all these pervasive and influential forces in any of our communities? Yet one saloon often wields more power than ten churches. One Sunday newspaper will outweigh in influence a half a score of pulpits. Some trust or fraternity or combination will command the most abject homage of public officials and legislators who turn with a sneer of contempt from the appeals or threats of the Church.

Why is this? Because spiritual power is lacking? No. The spiritual power that waits to work through the Church is invincible; but disciples have been slow to apply spiritual power in the conflict with the world forces. The Church has been held apart from common life: it has been wholly separated from politics and commerce and society. But the time has come when we can no longer ignore the direct responsibility of the Church for leavening all life with its sanctifying influence.

"In the world," was Jesus' motto: but the Church has never put Christ into the world yet. A great part of the world—that is, of the world life right about us—has never known the presence of the Christ whom the Church preaches. The religious and the secular have been sharply distinguished and have not been allowed to mingle. Christians have feared to bring their Christ into actual contact with every-day life lest His divinity should be degraded.

The times in which we live call for a large infusion

of the spiritual power of the Church in every department of human activity. There is not a part of our life from which the Christ of the Church should be withheld. Into the market the Church should bring her Lord with the scourge of a holy indignation to drive out all unhallowed principles and methods, to displace the spirit of competition with the spirit of love. Into the parlors of society should He be brought, to banish frivolity and the class spirit, and to reveal ever more clearly the brotherhood of man and *the sisterhood of woman*. Into politics He should be brought to annihilate bossism and chicanery and to build up public honesty and civic righteousness.

A Christian society, a Christian state, a Christian commerce, Christian homes, Christian schools, a Christian press, Christian literature,—these are a few of the many ends which the Church should be perpetually striving to accomplish through her pervasive influence. She should be in the world, not as the grains and nuggets of gold in the Klondike sands, beautiful and priceless, yet quite separate from their surroundings, but rather like the leaven in the meal changing all that it touches until the whole is leavened, or as the salt that penetrates all and saves it from destruction. We can scarcely overestimate or overemphasize the importance of this element in the work of the Church. And it is a mark of undoubted progress that the prophets of to-day are arousing disciples to a new sense of responsibility along these lines.

Important, however, as these things are, there is something immeasurably more important, viz., the direct, strenuous, unceasing effort for the conversion

of men. To put Christ into the world is a grand work, but to bring the world to Christ in humble surrender and vital union is an infinitely grander work. The leavening work of the Church must always be secondary, far secondary, to her evangelizing work. Christian socialism can never take the place of Christian missions. Temperance work, industrial education, civic enthusiasm, can never do away with the necessity of the Pentecostal revival.

Wonderful, indeed, is the opportunity and imperative the call for a rapid advance of the army of the kingdom in heathen lands. The door is wide open; but we are slow to enter in and capture the world for Christ. World-wide evangelization is an immediate duty of the Church for the neglect of which nothing can atone. Yet men are calling other work more practical. Sermons on monopolies are more popular than sermons on missions. The sweat-shop and the social problem attract more attention even among Christian people than sin and salvation; and many of our preachers are catering to the popular demand. Cry "Old fogy!" if you will; nevertheless, I insist upon it that all the civic and social work of the Church multiplied ten-fold is a mere bit of child's play in comparison with the grand work of missions, home and foreign. We must have a greater missionary enthusiasm, or the Church will utterly petrify. We must have more zeal in the work of home evangelization, or she will stagnate hopelessly.

Missions are the great, the universal mission of the Church. But not all missions are foreign; remember that. America is not saved yet. We call this a Christian land; but there is not in all our borders

one community so small or so favorably situated that it is perfectly Christianized yet. Even in the oldest portions of the country a large fraction of the population is unchristian: and in most places the fraction is yearly growing larger. Why? Because the Church is forsaking her great work of evangelization. We are merely "holding the fort." We are contenting ourselves with a work of reform and education. We are magnifying the value of intellectual culture and all that; but we do not expect to accomplish much in the matter of evangelization.

This is not as it should be. The Christian Church has no right to abate one jot of zeal or faith or effort in evangelistic work so long as there remains in all the world one unchristian land, in the land one unchristian community, in the community one unchristian household, in the household one unsaved soul.

In recent years the work of our churches has been exceedingly slow and quiet. Excitement and enthusiasm have been relegated to the less intelligent branches of the Church, or have been thrust wholly without. No more do we hear of those great revivals that sweep over whole communities or sections of the country like a prairie fire, carrying all before them, stirring the hearts of even the most thoughtless, touching the hardened sinners, arousing every soul in the community. We do not believe in such things. We do not wish for them. It is true: the Christian churches of America to-day neither believe in nor desire sweeping revivals.

Ought we not, however, to expect and to witness similar scenes? Is Pentecost a bit of dead history,

never to be repeated? Surely not! That scene in the upper chamber in Jerusalem was a direct fulfilment of the Master's most precious promise to His disciples, and it ought to be the frequent experience of the Church in every generation. It would be the frequent experience of the very best portion of the Church in our own time if we had not suffered organization to supplant spiritual power in our ideals, if we had not come to think more of intellectual culture than of the new birth, more of conventional propriety than of the baptism of the Holy Spirit.

In many directions we are making great and rapid progress. The general life and work of the Christian Church at the present time are much higher in tone and more Christ-like in character than in any preceding age. Thank God for the noble achievements of our leaders in social and institutional work! Thank God for such prophets as Parkhurst and Sheldon and Abbott and Gladden, and many others of as many different orders. But where are the revivals of Whitefield and Nettleton and Edwards and Finney? Our land needs them to-day. Our churches need them. If we do not have such revivals soon, New England will be in need of missionaries from abroad before the opening century is half gone. Many a church that twenty or thirty years ago was strong and active and wealthy is now feeble and helpless on the shoulders of some Home Missionary Society, and others that are independent now will soon be in the same condition if present tendencies continue unchecked.

Is this wholly due to the fact that our smaller towns are being depopulated? No. For the problem

presses hardest in some towns that have a larger population to-day than they had a hundred years ago. The population has not decreased in numbers, but its character has changed. The godly have been displaced by the ungodly. Church-goers have died or emigrated, and non-church-goers have come in to take their place. Meanwhile the Church has been content to hold its own, *i. e.*, those who were recognized as its own, the families that have always been connected with the Church, those that have from time immemorial cherished religious traditions. The outsiders have been left to themselves. At most an effort has been made gradually to leaven this mass of ungodliness from without. These modern Gentiles have been touched on the social or political side or on the legally moral side only.

Now, by all means continue this social and moral and educational work. Let there be more and more of it and better. But that alone is not sufficient. There must be a great spiritual revival. These souls must be born from above if the civilizing influences are to be permanently effectual. There must be a great work of the Holy Spirit like that of Pentecost, only more extended and continuous, before there can be any far-reaching and thorough transformation. The organized Church is a most fitting channel through which the Spirit may accomplish this work, if it will only hold itself in readiness for such service: but will it? That is the question.

The vital need of the present time is that the Church should realize this dynamic ideal and set about earnestly to fulfil it in her life. The machinery we have, and it is the best the world has ever seen.

The means and resources are in our hands abundant for all demands. But the power,—*the power*,—that is what we lack. The organized Christian Church may be such a power. At present she is not the power that she might be and ought to be. Let us wait upon God till we are baptized with His Holy Spirit, till the power from on high fills and thrills and energizes this magnificent organism in every part; let us realize that it is our duty and our privilege to see whole communities awakened as one man and converted to God; let us take up our God-given mission earnestly, faithfully, prayerfully, and the organized Church will become a power that nothing on earth can withstand.

CHAPTER VIII

DYNAMIC PREACHING

THE best preaching is often the worst; and very poor preaching is sometimes exceedingly good. Whether a particular sermon be pronounced good or bad depends entirely upon the unit of measurement. Electricity may be measured by ohms or volts according to the results sought. The farmer sells us eggs by the dozen. We were wiser to buy them by the pound. By the same token we may gauge preaching by its rhetorical finish, its logical consistency, or its spiritual power. There are diverse standards for measuring the quality and value of pulpit eloquence, and they pronounce diverse judgments. Tested by the standards of rhetorical finish or learning or good taste, the preaching of the present day is unrivalled. Never were so many gifted men proclaiming the truth of God to the world as to-day. The press of our time pours forth volume after volume of sermons that take rank among the world's best literature. In fact, much that appears to the reading world in the form of essays or stories or other attractive garb is only sermons re-dressed to suit the popular demand. And there is a quality of eloquence that pen cannot transcribe nor press make permanent which yet may be heard from thousands of pulpits.

But when we apply to these masterly utterances the gauge of spiritual effectiveness they are pitifully weak. When we ask, "How many souls are converted from week to week by our great preachers?" we are disheartened by the reply of facts. Preachers are many and gifted. Converts are few and imperfect.

How to Preach so as to Convert Nobody is the title of a revival lecture by the famous evangelist of a past generation, Charles G. Finney. The lecture is a keen satire on the preaching in the early part of the last century. Would it not apply with equal force to the preaching of the present day? Have we not in the pulpits of America to-day thousands of able and scholarly preachers who are past-masters in the art of converting nobody? If not, then experience, observation, and statistics are all very misleading. If not, figures and facts are the champions of mendacity. Our strong preaching is at this vital point exceedingly weak.

Contrast with the eloquence of our metropolitan pulpits a very commonplace and feeble sermon (from a scholastic point of view) preached by a fisherman named Peter and recorded in the second chapter of the book of Acts. It reveals neither logical acumen nor rhetorical elegance. It is wanting in form and sequence. It is plainly a purely extemporaneous utterance of a tyro in public speech. Brief, unfinished, barren of illustration and lacking in art, nevertheless it is powerful enough to secure the immediate conversion of three thousand souls. And there are other sermons on record equally weak in composition and delivery, yet equally strong in their results.

A few years ago an ex-shoe-dealer of Chicago went

through many of the large cities of Great Britain and America holding meetings and speaking to the people in a simple and direct fashion about Christ and salvation. He had neither the learning of the schools nor the gifts of an orator. With a voice somewhat harsh and nasal, and a tone that was often monotonous, he perpetrated frequent offences against the rules of grammar, to the great horror of certain finical hearers. But the man was full of the Holy Ghost and of power. His soul was on fire with zeal for the conversion of men. He felt that he was called of God to his great work. Consequently the preaching of Dwight L. Moody, notwithstanding its many defects and blemishes, has resulted in more conversions and has produced more marked changes of individual character and community life than that of any other man in the century. Men and women of all classes have been reached by him and by him won to the Saviour. Not alone the respectable church-goers, but drunkards, harlots, libertines, criminals, have been turned from the byways of foulest sin into the highway of holiness. Thus it has come to pass that the man whose early attempts at public exhortation were so blundering and unacceptable that he was often advised to keep quiet became the most powerful preacher of the age.

The world needs more Moodys in the Christian pulpits to-day. The Moody type of preaching should be the chief ideal of the twentieth century. Not that we want bad grammar and faulty rhetoric. Not that the work of the regular ministry should be exchanged for an itinerant evangelism. Not that at all. We cannot be too careful to insure a thorough education

for those who are our religious leaders: and it is desirable that we return to the old-time ideals of the life-long pastorate. But with the very best intellectual culture and the highest oratorical gifts, with the most permanent and regular ministry, we should seek a deep heart power, a spiritual effectiveness that should render these fruitful in the salvation of lost sinners. In fact, this should be the supreme ideal to which all others are subordinated. Education should be bent to this end. To this end the increased influence of permanent work should contribute. Whatever fails to promote this result, or whatever makes against it in the slightest degree, should be rigidly excluded. Cut off the right hand if need be. Pluck out the right eye. Throw to the winds all popular notions and preconceived ideas, and adopt any method that secures the great end. The ministry of the coming age must not be satisfied with popular applause or with the most unstinted approval of the saintliest men and women, so long as their work fails to attract and convert recognized sinners.

Too often the test of preaching and of religious work is wholly superficial. We ask, Is the preaching scholarly? Is it up-to-date? Is the preacher a man of good taste? Can he fill his church with the best people? If the house is crowded Sunday after Sunday with refined people, if the revenues of the church are multiplied, if the sermons are reported in all the papers and the preacher is in great demand for bachelaureates and ordination discourses, we flatter ourselves that his work is a glorious success even though no sinners are saved: yes, even though none such are ever seen in the congregations.

At present the ideal of most preachers is wholly inadequate. Great stress is laid upon the teaching function of the pulpit. Edification wholly eclipses salvation. The graduates of our seminaries aspire to become scholarly or eloquent preachers, gradually evolving into masters of literature and looking for calls to high positions in the universities or theological seminaries. They wish to be known as "priests" or "pastors" or "parsons" or "rectors" or "bishops" or "elders"; that is, as men who are caring for the flock of God in some regular and conventional fashion that commands popular approval. To be considered an "evangelistic" preacher or a soul-winner is not so much desired. Few indeed are the men who would be willing to leave the regular pastorate and to give themselves to some peculiar work like that of General Booth with his Salvation Army, even though they knew that by so doing they would be enabled to reach many more of the lost and to win them to Christ. The Church,—*the Church*,—that is the great thing. To build up the Church and increase its financial prosperity, to add respectable and wealthy people to its membership, to gather good audiences of intelligent Christian people,—that is the aim.

More and more have we been magnifying those instrumentalities and forms of work that have for their chief end the spiritual culture of disciples in contrast with those which aim directly at the conversion of the ungodly. Catechetical classes and societies of various sorts and names among the young people of the churches are being multiplied. And these lines of effort are absorbing the attention and energy of our pastors to the exclusion of other mat-

ters at least equally vital. The preachers who really devote any large measure of thought and labor to the unconverted are very few in number. One may go into a score of churches on as many consecutive Sundays and never hear a word addressed directly to the ungodly. The old-time appeal to sinners has gone wholly out of fashion.

The records of our churches abound in statistics of new organizations formed and new activities undertaken, but they do not bear witness to large ingatherings into the fold of Christ. Not that we neglect to record this element of the work. On the contrary we gather statistics with the utmost care. We do not permit one smallest item to go untabulated. From the Day of Pentecost until the present the numbers of converts have been spread in detail before the eyes of the world and none have been omitted. Yet with all our care and padding the figures are disappointingly meagre. True, we have a wonderful genius in this age for counting in large figures the additions to our churches from month to month and from year to year; and many a pastor boasts that not a communion season passes that some are not brought into the church's fellowship. But what do these statements signify? Remember first of all that what we record, and too often what we seek, are additions to the churches, not additions to the kingdom of God. And even then the additions, so called, when they are not proselytes from other sects or members received by letter from sister churches, are for the most part children of the Church who have been induced to take a public stand in the church to which they have always belonged by virtue of birth and training.

Even in the matter of modern revivals or evangelistic efforts this is true. We read of a great "revival" in some church or community, and, according to the published reports, several scores or hundreds of converts are brought into the church or churches involved in the movement. If, however, we make careful inquiry as to the exact nature of the results, what do we find? Is this goodly battalion of converts made up of tramps and thieves and harlots and other vicious persons who have been rescued from lives of sin and won to lives of purity and holiness? Does it contain a large percentage of reformed and regenerated drunkards and ex-convicts? Not by any means. Out of every one hundred "converts" so ostentatiously enumerated, ninety-five or more are members of the Sunday-school or the Y. P. S. C. E., or are children of Christian families who have been identified with the Church in reality, if not in name, from childhood. They have been for years regular attendants upon her services, and have participated to a limited extent in her activities. The only change that has taken place in their relation to the Church is that now they will be expected to attend the communion services and take part in prayer-meetings, whereas heretofore they have only served on social committees, flower committees, and the like.

A revival which should actually extend its influence outside the churchly circle and should stir the lowest and most ungodly strata of the community, a revival which should produce a radical change in the entire moral life and character of a town or village would be a rare phenomenon in connection with the regular preaching and work of any church. Such

results are seldom seen, because they are seldom sought for. A statement was made not long since in a representative gathering of the churches which well expresses the popular notion upon this subject. The speaker had been advocating catechetical work with the children of the churches, and he concluded his address somewhat as follows: "The drunkard and the rum-seller, the hardened criminal and the abandoned woman are practically beyond the reach of Christian effort. While there is no limit to divine grace and power, yet in practice we cannot hope to accomplish much with these classes of society. Our hope is with the children in our Sunday-schools. It is from them that the church must be recruited, and the ranks of the disciples kept full." The influence of this notion is manifest in all our religious endeavor. As churches we focus our energy upon the respectable and semi-religious, but put forth no effort in behalf of the wholly lost. That work has been relegated to travelling evangelists or to extra-churchly organizations such as the Salvation Army, Christian Crusaders, Young Men's Christian Association, and the like.

Does this statement of acknowledged facts sound like a disparagement of the work of Christian culture and instruction? That were far from its purpose. To build up saintly character and enlarge the ideals of disciples, to educate the children of the Church and to confirm them in the Christian life, to keep those who are already numbered in the family of Christ, is a work of vital importance. It should not be neglected. In fact, there should be more steady and persistent spiritual growth in the life of the Church. But notwithstanding all this there is ever the word

of the Master, "These things ought ye to have done, and not to have left the other undone." That we instruct the children and cultivate the spiritual life of older disciples is no reason why we should not also save the lost.

Preaching is of two kinds,—static and dynamic. The end of the one form of preaching is edification: the end of the other, salvation. Of the two forms the dynamic should preponderate so long as any considerable portion of the world is unsaved. In the very best of our Christian towns and cities the dynamic effort of the preacher should still take the precedence of all other work. The majority of sermons in every pulpit should be aimed at the conversion of sinners. And if such are few in the congregation then neither preacher nor people should rest till they are brought in. Let us multiply catechism classes and other means of making our Christian life more intelligent and broad. Let us strive to secure a higher type of piety in those who already claim a certain relation of discipleship with Jesus. Those that we have we ought by all means to keep with the greatest care: and it is a shame to the Church and to her preachers if any of these are lost. But what of the multitudes—the growing multitudes—of unchurched ones? What of the poor, the low, the degraded, the impure, who are far away from the gates of the kingdom? Who shall care for these?

We look over our land, we search the best portions of it, and we do not find a single community that is wholly Christian. Everywhere there is a large fraction of ungodliness. Everywhere there are those who are slaves of sin, bond-servants of appetite or lust or

evil habit, creatures of the earth. In a word, everywhere there are lost sinners. To be sure, we are in the habit of saying that *all* are lost; and we often expend a great deal of energy trying to convince exceedingly respectable people that they are in no way better than the most wretchedly immoral and criminal persons in the land. We fortify ourselves with the saying of Paul that "there is no difference, for that all have sinned and come short of the glory of God," and many other similar passages. And when our breath is quite exhausted we have convinced neither them nor ourselves. The fact is, we did not really aim at convincing them. Rather were we seeking to excuse ourselves for preaching to them when we ought to have been preaching to the truly lost.

Very often the phrase, "all are sinners," which is in itself a divine truth, is used as a fence. Behind it we conceal our unfaithfulness to those classes of sinners whom we do not like to approach. Jesus recognized the universal sinfulness of man more clearly than most of us, yet He sharply distinguished between the righteous and sinners. He spoke of *the righteous* as though there were such. To-day orthodox theology denies their existence, to save itself and its work from utter stultification. The word "sinners" as Jesus used it generally meant the lowest and vilest of humanity. Again and again He proclaimed His mission "not to call the righteous, but sinners." In His work He avoided the clean and pure and religious, and sought out the vile and degraded and discouraged. And He gave to the Church the same commission. According to His teaching the import-

ance of a conversion is to be gauged by the measure of the convert's previous sinfulness. For a respectable, rich, intelligent, and influential convert we work with unflagging zeal: and when we have gained such an one, we boast of our achievement and there is general rejoicing in the Church. In contrast with this the Saviour declares that our eagerness and our effort should be in the direct ratio of the sinner's vileness and degradation. Among the angels in heaven, He says, there is greater rejoicing over the salvation of one such than over the reception into the Church of ninety-and-nine pure and respectable pillars of society who need no repentance and cleansing.

Why should our richest and strongest churches keep up a continual retreat before the hosts of the enemy, moving from street to avenue and from avenue to terrace, ever trying to increase the distance between themselves and the lost sinners whom it is their mission to save? Why should pew-rents grow larger and walls of exclusiveness grow higher and thicker as a church advances in prosperity? The preaching of Jesus was addressed to the very most hopeless classes of society, and He not only won them to Himself, but transformed their lives. Among the little band that gathered about Him to perpetuate His work were hard-hearted usurers, the despised publicans, rude Galileans, harlots: but few from the eminently respectable. The preaching of the apostles was no less successful with slaves and outcasts than with those who were recognized as spiritually minded persons. And in every age there have been those who, notwithstanding the popular notion that it is useless, have preached to the abandoned ones and

have brought multitudes of them into the kingdom of God. The noble work of the Salvation Army and kindred organizations in our own day is a perpetual rebuke to the faithlessness of the majority of churches and preachers. "Of no use to labor for the conversion of drunkards and harlots!" Why, scores of these are being converted weekly in our large cities by the followers of General Booth. Nor is their work superficial. These people are rescued from low dives and filthy gutters and are made clean and pure and honest. Their manhood or womanhood is restored; and not a few of them, after a season of schooling and discipline in the Army, are welcomed into our churches as valuable and respected members. Unwilling to have anything to do with them while they are in a position of direst need, we are very glad to recognize and receive them when they have been washed and groomed and made attractive by some other agency.

If our regular preaching cannot accomplish anything with the deeply sinful, of what value is it? A certain French physician of progressive spirit and large intelligence discovered a new method of treating a difficult disease, which method gave great promise of success. Moreover, it was in itself much less clumsy and crude than the method in common use. After waiting some time for an opportunity to test his invention, a case was brought into the hospital and he was permitted to treat it. The next day, meeting a brother physician, he began to speak in glowing terms of the vast superiority of the new method of treatment. His friend interrupted with the question, "How about the patient? Is he doing well?" "Oh!" replied the enthusiast, his ardor not

a whit abated, "the patient died: but the method of treatment is so superior, so humane, so progressive!" Might we not say the same with truth of many a popular preacher? His preaching is bright, intellectual, eloquent, progressive: *but souls are dying!*

Oh, that some new Finney would arise who should tell the preachers of this age "how to preach so as to convert sinners!" Oh, that the preachers of the age would lay this upon their hearts as the great mission to which they are called,—to bring lost souls to Christ! Not the numbers added to the Church, but the souls added to the kingdom of God is the true measure of the preacher's efficiency. Men there are, and a plenty of them, who can successfully engineer the affairs of a large church, who can preach so as to please even the most fastidious congregation, who can edify and instruct the most cultured of our twentieth-century Christians. But the men are all too few who can reach and win to Christ the dangerous classes of society,—the hoodlums, the outcasts, the criminals. For such men the world waits to-day. There is no lack of room for them and their service. They are not the mere product of the colleges. Our seminaries cannot supply them. They must be sent of the Spirit, conscious of a divine mission, filled with divine power, and urged on to their work by an overmastering love for those for whom Christ died.

CHAPTER IX

DYNAMIC SONG

THE first song was a war-song. Jubal the musician is half-brother to Tubal-cain the sword-maker. A bugle for the charge, and a minstrel for the victory; so are earth's battles fought and won. Not otherwise has any great triumph been achieved throughout the ages. The sword of Joshua is not more potent than the timbrel of Miriam. Achilles without Homer had never been heroic. Powerless the army that has no pibroch. Reckon that cause already lost that cannot inspire a song. The goddess of victory is never dumb,—can never be. She must sing or she will die. Music is nature's utterance of hope and exultation. It is the pinion for soaring courage and freedom. Defeat and captivity cannot sing: they only wail.

Music wedded Religion when Religion became aggressive, triumphant. Passive religion can do without music, can subsist on art and elaborate ceremonials. Self-centred Christians never sing unless they have studied under the best teachers and are paid for their warbling. Then it is not song, but a performance. Quartette choirs are the flimsy excuse of an unspiritual Church for a religion that is mute, when it should be militant. The earliest instrument of sacred

melody was the trumpet of the Lord's host. The earliest Christian minstrel celebrated the triumphs of the Cross. Religion without music were a feeble thing. Hush the hymns of the Church and write defeat on the Lord's banners. Deny the gift of holy song to the joyous convert and you dwarf or blight his spiritual growth. The age that gives birth to noble psalms, to grand oratorios, to soul-moving hymns will be an age of spiritual progress and conquest. The appearance of these is the promise of revival. The want of them is token of spiritual weakness. Was it ever known that a great awakening took place in Christendom without the simultaneous growth of a new hymnody the character of which was a just index of the spiritual movement?

Sacred song is the natural expression of spiritual feeling and experience. Without it the soul, like a lark with broken wing, struggles vainly to rise heavenward. All religious enthusiasms seek an outlet in psalm or hymn or spiritual song. Very often the first token of the new life born in the soul is the joyful song of praise that bursts forth from the lips. Every advance movement of the Christian Church has given to the world some fresh and blessed gift of canticle or holy chant or popular anthem. The first great struggle with heathenism inspired those early Latin hymns and was in turn inspired by them. Born in tribulation, they were attuned to the keynote of triumph, and many of them still live to kindle the fires of spiritual enthusiasm in an age of ease and self-satisfaction. The Crusaders marched to the rescue of the Holy City keeping step to the music of sacred songs. The great Reformation brought forth

the German chorales, those sturdy compositions that revived the courage of many a drooping heart in days of adversity and danger. The Methodist revival under the Wesleys produced its own hymns and tunes, not a few of which live to-day and have their place among the best music of the Church universal. And the greatest revival campaign of the nineteenth century has bequeathed to succeeding generations a rich legacy of *Gospel Hymns*, which have sung themselves into the hearts and lives of multitudes.

What wonder that the Bible is full of song! What wonder that its writers reiterate the injunction, "Sing unto the Lord a new song"! The Bible is no mere text-book of religion. It is in itself a religious force, a medium of spiritual power: hence it reveals this forceful element. An entire book of the Old Testament, and that book the longest and best of them all, is devoted to religious song. The Psalms reveal the motive force of Israel's history. They give expression to the inner religious experience of the nation. In them we find the clue to her marvelous growth and triumphant achievement.

And what of the New Testament book of Psalms? You say there is none. You mistake. Have not the poets and singers of all the Christian centuries been contributing to that? Its Davids and Asaphs and Jeduthuns, are they not the Gregorys and Wesleys and Wattses, the Havergals and Sankeys and Crosbys and Dwights and Brookses? Long ago it outranked the Psalms of the Old Testament in volume and in sweetness, and it grows with every passing year. To-day it is richer than ever before.

A good hymn-book is a Bible electrified. It is a

Gospel illuminated and brought into touch with the heart of humanity. And when the roll of the world's greatest preachers shall have been written by the pen of the Almighty, it will be found to contain the names of many whose voices were never heard from pulpit or platform, but who have sent forth some fugitive song, perhaps without a name, that has persistently echoed saving truth in the ears of careless wanderers till they have come to themselves and returned to the Father's house. Who knows but it was a fragment of some familiar home-song borne over the fields to the ears of the discouraged Prodigal that first set his thoughts to flowing in a new channel? The thing has happened many times. Through this medium of sacred song voices have come from the beds of the sick and helpless that have been wonderfully blessed in the salvation of the lost.

Proverbial is the power of song. "Let me write the lays of a nation, and let who will write her laws!" cries the sage. Well and wisely said. Song is indeed a dynamic force in human history. How often has some stirring battle-hymn turned the tide that was sweeping over a hard-fought field! How many a soul has been lifted from the depths of despair and sent forth with new courage and life by the echo of some hymn sung by one who dwelt beneath the shadow of the Almighty! Jericho's walls fell flat at the sound of Israel's trumpets and song. Or, if you call that a legend, it is a parable that has found its literal translation times without number in real human life. Many a noble army has been conquered, many a noble fortress overthrown by similar forces. Some would have us believe that there is

power in the music itself to raze the mightiest structure, if its key-note be discovered. That is doubtful: but none can question the all-conquering power of human souls touched with the fire of a great song.

Whence has Great Britain derived the inspiration and the power for her many triumphs? Lies the secret in the skill of her Wellingtons, the courage of her Nelsons, the soldierly qualities of her Marlboroughs? Not more truly than in the patriotic enthusiasm which every British soldier feels when he hears the noble strains of the national anthem, *God Save the King!* At sound of that familiar melody flagging footsteps, weary with the long march, quicken and grow firm; hearts that had begun to palpitate with fear beat steady and brave once more, and the weakest recruit faces danger and death undismayed. German military prestige is due not more to the influence of Frederick William or Prince Bismarck than to the famous German battle-song, *The Watch on the Rhine*. The sword or the name of the great Napoleon was never more potent for victory in France than is the *Marseillaise*. And if you would thrill the heart of every loyal American and impel him to noble deeds, you have but to sing *The Star-Spangled Banner* or *America*.

Is it strange that Cromwell's "Ironsides" were victorious when they marched into battle singing the psalms of David? Can we wonder that the Swedish army under Gustavus Adolphus was invincible when he chose for their war-song that noble hymn of Luther, *Ein feste Burg ist unser Gott?* Who has not heard of the beleaguered garrison at Lucknow, during

the terrible Sepoy rebellion, aroused when on the verge of despair and quickened to a new life and hope by the notes of *Auld Lang Syne* wafted on the breeze from Havelock's distant army? The annals of human warfare and struggle are replete with illustrations of this inspiring and victory-winning power of martial song.

And is the power of music less beneficent or its influence less marked in the Christian warfare? Of course not. The Church of Jesus Christ owes many a spiritual victory to the enthusiasm embodied in her hymns. From the same source many a discouraged disciple has received untold inspiration. Witness the apostles as they lie in prison, bruised with scourging and weighed down with fetters. Lifting their voices in anthems of praise, the pain and suffering are forgotten, the bonds are loosed and the prison doors thrown open. Best of all, the coarse and brutal jailor is converted to Christ by the winning power of that music. Melted by the strains, that man who but a few hours back had taken a savage delight in adding to their torments now brings water and washes their wounds and sets refreshments before them in tenderest solicitude for their welfare. Witness also the martyrs of succeeding ages marching to stake and scaffold without a tremor of fear, while they encourage one another with holy song. Witness again that rugged saint, Martin Luther, in the stormy days of the Reformation, when dangers were thickening and the outlook grew dark and threatening, saying to his friend, Melancthon: "Come, Philip, let us sing the forty-sixth psalm!" And when they had sung it in his characteristic version:

"A mighty fortress is our God,
A bulwark never failing,"

their hearts would be greatly strengthened, says the historian. Witness the Huguenots in France, borrowing this very hymn as their help and encouragement in times of bloody persecution.

Permit me, then, to adapt the proverb,—for it will not suffer by adaptation,—“Let me write the hymns of the Church, and let who will write her creeds.” The Church’s singing has always been better than her preaching, far better than her living. Popular hymns invariably express the loftiest and most advanced of spiritual ideals. Sacred songs portray the Church’s heart. Symbols and creeds are but the transcript of her mind. The latter may serve as a ballast to hold the Church steady in times of storm; but the former is the power that drives her onward.

Measureless is the power of sacred song to inspire weary and disheartened saints. Measureless, too, is its power for the conversion of sinners. Who shall say which function is pre-eminent? We read the thrilling story of the great spiritual awakening in Great Britain and America that began scarce a quarter of a century ago and the influence of which is still manifest, and we are conscious that the wonderful results there witnessed were due not less to the singing of Mr. Sankey than to the preaching of Mr. Moody. The *Gospel Hymns*, which had their birth in that movement, were a causal force rather than a result of the work. No most eloquent sermon on “The Lost Sheep” ever touched and reclaimed so many wandering souls as did the singing of that matchless

parable in its versified form of *The Ninety and Nine*. The very first singing of that hymn, before the tune was wholly formed in the mind of its author, produced a deep impression upon the entire audience and stirred the hearts of many converts. It is on record that an impenitent man wandering in the fields heard the words of this hymn sung in a distant church, and was by their influence brought to repentance and saved.

The story of a half-intoxicated wretch who wandered into one of Mr. Moody's revival meetings just as the leader gave out the hymn, *What Shall the Harvest Be?* and was by those words awakened to such a sense of his danger as caused him to turn to Christ for salvation, is but one of many similar incidents that are familiar to every Christian worker.

Who can ever estimate, for example, the number of those who have been brought to an immediate decision for Christ by the solemn suggestion of the hymn, *Almost Persuaded?*

Among the great soul-winners of the present generation, such Gospel singers as Philip Philips, P. P. Bliss, Ira D. Sankey, and others of the same class deserve to take equal rank with the great preachers like Moody, Spurgeon, Brooks, and Beecher.

When the Great Books are opened and the final account is made up, it may appear that even such famous preachers as the Wesleys have won more souls by their songs than by their sermons. A single witness, a Wesleyan missionary, testifies to the conversion of "upwards of two hundred souls" through the singing of Charles Wesley's one hymn, *Arise, my Soul, Arise*. A godless actress, hearing

by chance the words of another hymn by the same author,

“Depth of mercy, can there be
Mercy still reserved for me?”

was profoundly convicted of sin and thoroughly converted to God. Need we any more convincing proof of the power of a spiritual song over the hardened conscience than the life and work of one of America's greatest preachers who was converted while sitting at a gambling table by a companion thoughtlessly whistling a familiar Sunday-school tune?

Volumes have been written to recount some of the notable instances in which special hymns have been blessed in the conversion of sinners who appeared to be wholly beyond the reach of ordinary appeals from the pulpit. Again and again has the home missionary found that the wild adventurers in the newer communities of our frontier country who cannot be drawn into a preaching service will flock to a church or hall at the sound of familiar Gospel hymns. Faces that have been hardened by the rough border life will soften as they hear the strains they were accustomed to hear in the far-away eastern home; and not seldom the tears will course down their bronzed cheeks. Even if the hymns do not of themselves bring conviction to the wayward soul, they pave the way for the more direct and personal appeal of the preacher.

Some one says that “music appeals to what is common to all men,—religious feeling and aspiration. It strikes a chord to which every human heart can respond. With teaching, definition, and argument this cannot be, to the same extent, the case. These belong

to the field of intellectual conceptions and constructions. In these men can never agree. They differ too much in their mental constitutions, training, inheritances, and habits to take the same views in matters of religious theory and practice. In the great underlying emotions and experiences of the religious life, however, there is a nearer approach to unity. The hymn-books of the various churches do not differ in any such degree as their creeds do."

The power of music reaches alike the hearts of young and old, of rich and poor, of learned and ignorant, and it always brings a benediction. Much to be pitied are those, the few, who can neither make music for themselves, nor appreciate its sweetness and power when it is made for them by others. A priceless gift is wanting in their lives. Deprived are they of an element of spiritual strength and effectiveness whose value is beyond computation. Well has Carlyle said: "Give us, O give us the man who sings at his work! He will do more in the same time,—he will do it better,—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres."

The musical ideal of the Christian Church calls for reform. That is an utterly unworthy conception of its function which makes the singing in the sanctuary a mere source of sensuous enjoyment like the opera or the concert. Perfection of harmony or taste in rendition is no criterion of the worth of church music. The true end of sacred song is to inspire to godly action, whether by arousing saints or converting sinners. The hired quartette of godless artists or the

tittering, whispering choir of talented but thoughtless young men and women who simply render high-class music in such a manner as to please the æsthetic taste of the congregation is out of place, however pious may be the sentiments voiced by them. In all church music there should be a definite purpose, and that purpose to stimulate and assist the triumph of the Gospel. Both singers and songs should be chosen with this end in view. Whatever makes against its successful accomplishment should be rigidly barred out. If saints are not inspired or sinners awakened by the music, it is a failure. The popular revival hymns of the present day have been much criticised because of the inferior quality of both the music and the poetry. Doubtless they are open to criticism: yet they have proved their merit by their effectiveness. That is the supreme test. There is much better music and much better poetry. There are numberless hymns and tunes of the very best quality that might be used with equal effect. Let them be taken and consecrated to dynamic ends and they, too, will become fruitful in the salvation of men.

The Gospel is the message of peace: but it offers peace only as the reward of conquest. The soldier is the chosen type of the Christian. The Church is the Lord's army. Her work is a campaign aggressive, unceasing, victorious, against the hosts of evil. Sainthood calls for heroism. Discipleship means dauntless courage, unsparing service, willing sacrifice. Every assembly for Christian worship, every effort in the line of Christian preaching, should have for its aim to win souls to Christ and to move forward the standards of the kingdom into the territory of Satan.

It is a divine paradox that some of the best hymns of the followers of the Prince of Peace are battle-hymns. Who does not delight to sing:

“Onward, Christian soldiers, marching as to war,
With the Cross of Jesus going on before”;

or,

“The Son of God goes forth to war,
A kingly crown to gain”;

or,

“Stand up, stand up for Jesus,
Ye soldiers of the Cross”;

Few of the Gospel hymns have been more popular than *Hold the Fort*, and the favorite processional at all great religious gatherings is:

“We march, we march to victory.”

The popularity of these and similar hymns testifies to the soldier-consciousness that lies in the heart of every true disciple: a consciousness that grows more clear with the development of strong and virile spirituality. Towards the ideal involved in this consciousness we are now moving. To it we must attain ere the triumphs of the Church shall usher in the dawn of the Millennium. As a recent writer has truly said:

“The loftier aspirations, the larger hopes of mankind, are leading the new generation forward into the twentieth century as men who advance to a noble

conflict and a glorious triumph, under the captaincy of the Christ that was and is to be. The educated youth of to-day are turning with a mighty, world-wide movement towards the banner of a militant, expectant, imperial Christianity."

CHAPTER X

THE WEDGE OF OPHIR

ALL mechanical appliances may be reduced to three,—the *pulley*, the *lever*, and the *wedge*. Three elementary principles they are which embody the sum total of the world's machinery. From these have been evolved all the myriad contrivances for doing the world's work. By these power is multiplied and its effectiveness increased manifold. Without them there could be no work beyond the limit of mere human strength, and power would be of no value.

The media of spiritual force are also three,—the *man*, the *word*, and the *dollar*. We may draw the analogy between the material and spiritual. The man, *i. e.*, personal character and love, is the pulley that lifts every burden of woe and sin. The word in prayer and page and sermon and song, is the lever which, resting upon the fulcrum of conscience, overturns mountains of evil. The dollar, or more generally money,

the wedge, thin as the mites of the widow, thick as the millions of a Rothschild, that cleaves the knots of difficulty and raises colossal weights of achievement. The first two principles we have already considered under various forms of application. The third principle now remains to be considered.

Every great enterprise in this world involves the use of money in sustaining it. Without money the world's commerce would be limited to the petty trades and barter of the savage. Without money we could never have built up our great manufactures. Without money our national progress would have ceased long ago. Money in some form is an essential factor in political and social economy. It is a tool that we could not well do without in our every-day life and work. Although money cannot of itself supply any one of the various needs of humanity, yet we can by its use make our labor more effective in supplying those needs and thus add to its value.

Now, money is just as useful and just as necessary to the progress of God's kingdom among men as it is to the prosperity of any purely earthly kingdom. The work of God's kingdom cannot be carried on without money any more than the government of the United States could be maintained without revenue. God has clearly revealed His purpose to redeem the world through human agencies vitalized and made omnipotent by His Spirit. In saving men He will use men and whatever belongs to men. He will employ for this great work not only the elements of manhood itself,—the brain and the brawn,—but every instrument, every invention, every agency by which men multiply their power and increase the value of their service. He will engage all the skill that men can acquire by diligent training. He will turn to highest account all the learning that has resulted from ages of patient study. He will enlist the latest discoveries of science and the most approved methods of labor. And, since money plays so important a part

in the life and work of men, He will require that also.

"Money," says Dr. Strong,—"money is power in the concrete. It is the modern miracle worker. In the problem of Christian work, money is like the cipher, worthless alone, but multiplying manifold the value and effectiveness of the other factors." The wedge is in itself but an inert mass of iron or steel. Alone it accomplishes nothing; it has no value. Its worth lies in the force of the beetle or sledge which it multiplies and makes effectual. So money in God's work is valuable just in proportion to the spiritual power, the devout consecration with which it is driven home. Unconsecrated millions are of little avail. Consecrated dimes are omnipotent. The use of two mites enabled a poor widow to accomplish a greater work for Christ than many hundreds of men and women with vastly larger original resources. A poor factory woman in Lowell educated six native preachers for mission work in foreign lands at an expense of fifty dollars each, and thus with her golden wedge multiplied her own self six-fold for the Lord's service.

The value of the wedge lies primarily in its edge. "The thin edge of the wedge" has become a proverbial expression. It suggests the admission of something in itself insignificant that foreshadows the incoming of an overwhelming force. Without the thin edge the wedge would be valueless. Here lies the secret of its penetrating power. The golden wedge has its thin edge, the importance of which is too often overlooked. In a word, pennies must open the way for pounds. Dimes must precede dollars. The largest fortunes may be reckoned in the smallest

coins. The most trifling sums are an essential element in the greatest enterprises. The difference between wealth, accumulating thrift and hopeless poverty often lies in the care or neglect of trifling sums.

America's famous showman, Phineas T. Barnum, furnishes in his life a striking illustration of the cumulative power of small sums of money. During the forty years of his career as an amuser of the public he gathered together not less than forty millions of dollars, taken for the most part in quarters and fifty-cent pieces. The total number of tickets sold to his various exhibitions, exclusive of his lectures and a few special entertainments, aggregated 82,464,000, making his gross receipts more than a million dollars a year.

A firm in one of our leading cities is continually realizing enormous profits from an exhibition at which the price of admission is only a nickel; and other firms are building up fortunes from dimes. Most recent of all are the "penny-in-the-slot" machines, whose power to empty the pockets of the thriftless and fill those of the thrifty is only too manifest. A merchant in a little New England village who accumulated a handsome competence used to boast that he could maintain his family on the odd half cents gained in making change.

Here is one grand lesson in finance that the Church of Christ, particularly the Protestant Church, needs to learn. Business men have learned it long ago. It is an open secret in commercial circles the world over. All the sages from Solomon to Poor Richard have embodied it in their proverbs. "Take care of the

pennies, and the pounds will take care of themselves." "Many a mickle makes a muckle." Upon such proverbs has been built many a colossal and successful business enterprise.

In a business investment no amount is too small for consideration: but when we come to the service of God many are unwilling to offer anything unless some large gift is within their means. They seem to imagine that small offerings are utterly worthless. Both for the maintenance of her home work and for the carrying on of her foreign missionary enterprises the Church has come to depend chiefly upon the great gifts and legacies of the wealthy. And what is the result? Simply this,—that, notwithstanding the multitude of liberal gifts and rich bequests, the mission work of the Church is constantly hampered by want of means, and the majority of our churches are in a chronic state of poverty with regard to their home work.

Contrast with this weakness of our Protestant churches the enormous wealth of the Church of Rome. There is one branch of the Christian Church that never wants for money to carry on whatever work it desires. Whence is that wealth derived? From the bounty of her rich members? No. For they are certainly not more liberal than the wealthy ones in Protestant communions. But in the Romish Church every person, even the poorest, contributes something. The magnificent cathedrals in our own and other lands are not monuments to the lavish bounty of the rich. They have, in most cases, been built by the small but numerous offerings of poor laborers. Were our Protestant churches to follow the example

thus set, were we as faithful in our free-will offerings as are the members of the Church of Rome in paying their compulsory taxes, every treasury of the Lord would be full to overflowing, no little church in the rural districts would be closed for lack of means to continue its service, and no mission would be hampered by the continual demand for retrenchment.

Is not this an important line of progress for the Church of the twentieth century?—the development of the small sources of revenue, the cultivation of a universal sense of financial responsibility and faithfulness in small things. The secret of freedom and financial strength lies in the conscientious offering of the mites. Nothing else can secure it. Large gifts have their place in the extension of God's kingdom; but they are not the sources to which we must look for enlargement or permanent growth. We think with pleasure of the gift of thousands or millions to some worthy cause, and we fully appreciate its value. But when we shall cease to look always for these great gifts, when each shall feel his personal responsibility and each shall realize his duty to share in the work, however small the offerings may be, then it will appear that the small things of the world may exceed the great, the trifling sums will surpass the large gifts. More than this, with the lifting of financial burdens in this way would come a new manifestation of spiritual life and vigor. There would be revivals. There would be enlargement and conquest. We should witness a marvelous progress all along the line.

This first. Sharpen the wedge until its edge will enter the narrowest crevice. Make it so keen that it will force an entrance wherever it is applied. Cultivate

the principle of universal giving. Let even the poorest disciple share the privilege and the blessing of the free-will offering. "Peter's Pence" have enriched a great Church. Pennies consecrated to Christ will enrich His kingdom.

The second element of power in the wedge is its *spread*. The wedge becomes thicker as you recede from the edge; else it were no wedge. This thickening is its characteristic feature. It is when this thicker part of the wedge enters the path made for it by the thin edge that the great weight begins to rise or the tough fibre begins to snap and give way. Is not the meaning clear? We must not despise the pennies, the nickels, the dimes, the quarters; but these do not represent the spirit of true Christian beneficence except in the case of the very poor. The widow who gave two mites gave her all. We may imitate her act so far as to give mites without at all emulating her spirit. How often men say, when asked to contribute to the Lord's work, "I will give my mite," and then contribute a mere pittance from their abundant store! Such a use of the Lord's words is little short of sacrilege.

The Hebrew system made the matter of revenue for God's work a regular tax. The tithe was universally required. Even the poorest person in the nation gave one tenth of his income to the temple service, when there was no mission work either home or foreign to be carried on. And this rate was established by Jacob, a man whom we should hardly think of holding up as a type of generosity. When we read of the ready promise of that hitherto sordid and grasping young man in the hour of his conversion to

give to the Lord one tenth of all that he should get,—a promise that was literally and faithfully kept,—we marvel at the meanness of modern Christians in this matter of giving to the Lord. The introduction of the “Tenth Legion,” or tithing pledge, into the Christian Endeavor Society and kindred organizations—by the very fact that it is unusual—indicates that the Church as a whole has fallen below the standard. Indeed, everybody knows that the great majority of Christians to-day consider the giving of the tithe as far beyond their means.

There are those who criticise the benevolent work of the Christian Church as extravagant. On every side we may hear it said that the Church is forever calling for money, the greater part of which seems to worldly men as wasted. But when we compare the gifts of Christians with those of the ancient Hebrews or with the habitual offerings of many heathen peoples, Christian beneficence must hide its head with shame.

Doubtless the Church does call for frequent gifts: for we have come to expect that a large part of the revenues of the Church are to be received from without. Were every member of the Church honestly to pay into the Lord’s treasury one tenth of his or her income, there would be no need to ask unchristian people for a single penny to aid in carrying on the work which we profess to have taken upon ourselves. It is a disgrace to the Church that so many schemes have been adopted and so many plans discovered for shifting the financial responsibilities and burdens upon other shoulders that ought to be borne by Christ’s disciples alone.

Think a moment. If every Christian actually gave one tenth of his income to the service of God, then every church of ten members could maintain its own pastor with the assurance that he should live as well as themselves. And every church with more than ten members would have a margin for benevolent work. Or, since there are other necessary expenses in the maintenance of a church besides the pastor's salary, suppose we devote the tithe of twenty members to the immediate expenses of the home church, and turn the remainder to external purposes. The average membership of the churches in America is not less than seventy-five. (In all the denominations examined it is over one hundred.) Consequently the missionary gifts and offerings to outside beneficence ought to be from two to three times as great as those absorbed in home expenses. And this they would be if the principle of the tithe was universally recognized.

Here, then, is a second lesson to be learned in the financial department of the kingdom of God. After the recognition of the power of small sums, the conscientious giving of the pennies, comes the restoration of the tithe as the universal standard of least beneficence. In the ancient Hebrew system there were many free-will offerings and sacrifices not included in the tithe. The really devout Jew gave much outside the regular requirement. So should it be with the disciple. There should be in the Church such a standard of beneficence that every member would give a tithe of his income, not as a matter of compulsion, but as a voluntary consecration of material wealth. And this should be the minimum, not

the total. We should have at least as high a standard as the Jews and heathen, upon whom so many of us look with contempt. The sense of duty or the consciousness of privilege should be no less effective than a system of compulsory taxation.

The whole story of the wedge has not been told when we have spoken of the edge and the spread. There is a third element of no mean importance, and that is the head or thick end of the wedge. We cannot determine the precise result that a given wedge may produce till we have measured its greatest thickness. The analogy suggests that the tithe is not the last word of Christian beneficence. That should be the minimum, *i.e.*, the standard of least giving. "Some can better afford to give a tenth than others to give a hundredth" say many: with the implied conclusion that the hundredth is all that can be expected from the majority. The experience of the Hebrews, however, conclusively proves that even the poorest can afford to give a tenth of their income to the service of the Lord. The wealthy and comfortable can afford to give much more than that. The tithe is no worthy Christian standard for the millionaire. The thick end of the wedge ought to be measured by at least nine tenths of the income of the rich. The standards of a Dr. Parsons and a Carnegie ought to be the common standards.

In the past the Christian conscience has not spoken with any clear utterance as to the limit of righteous acquisition. Certain sporadic and unfounded declarations there have been, but nothing to command general respect and attention. Christian people have led the world in piling up immense fortunes and

passing them on from generation to generation; and their ideals have been endorsed by the exponents of Christian ethics. If any word has been spoken in protest, it has been based upon a notion of pure benevolence which is extra-ethical, or has fallen from the lips of a radical socialism that does not commend itself to largest intelligence. The coming age will witness a great change in this respect. The relations of acquisition and consecration, the limitation of individual wealth by common need must be clearly defined. The indissoluble union between riches and responsibility must be emphatically pronounced.

So conservative and careful a teacher as Ian MacLaren says: "To-day a millionaire is respected; there are signs that in future years a man leaving a huge fortune will be thought a semi-criminal." Whether that be literally true or not, the time is surely coming when no man can heap up an enormous fortune for personal uses and still retain the title of Christian. We are beginning to learn in this age what we should have known from the first,—that the law of consecration and self-sacrifice is as essential to sainthood in the merchant or the banker or the professional man as it is in the missionary. There is no reason in the nature of things why the Christian broker or contractor or merchant or lawyer should be justified in accumulating great wealth from his business—yes, should be expected to do so—any more than the Christian minister from his profession. We make a distinction in the proper aims of the different professions. God has set one common aim before all His children. To build up fortunes is as ungodly as to steal or to murder unless we build them up for Christ

and His kingdom, to be fully surrendered to Him and to be used as He may direct.

Complete consecration, the manly recognition of the principle of stewardship—that is the only final attitude of the Christian towards material wealth; not a formal communism: for communism has been tried and found wanting in generations past. Consecration is a much larger word than communism; and when rightly understood it will forbid the disciple of any age or land to call that which he has *his own*, or to use it as his own. Whether his wealth be small or great, he will hold it as a trust from God, to be used for self as sparingly as possible and to be expended always as the needs of the kingdom shall require.

A very simple tool this, just a solid mass of rich metal the gold in the coffers of Christian disciples, its edge the minute but significant gifts of the poor, its spread the universal recognition of the tithe as a least standard, its head the consecrated millions of the rich. Of itself this mass of wealth has no spiritual value or efficiency. But impelled by the resistless power of the divine Spirit, driven home by a mighty impact of holy enthusiasm, it becomes a notable factor in the work of God's kingdom. By it the heavy burdens of the workers may be lifted. By it the toughest knots of difficulty will be cloven in twain. By it the wheels of the Lord's chariot will be raised from the deep ruts in which they have been stalled for centuries and set swiftly forward on their triumphant way.

Part III
W O R K

CHAPTER I

SPIRITUAL PRODUCTS AND BY-PRODUCTS

THE paramount aim of spiritual endeavor is embodied in the single word "Salvation." This is the chief end towards which all spiritual power is directed. It is the essential product of all spiritual machinery. "It is He that shall save His people from their sins," was the proclamation of the herald regarding the Messiah. And Jesus' preaching was exclusively directed to the problem of sin. He recognized in a perverted condition of the human heart the key to all evil: and His single effort was to bring about in those whom He addressed a change of spiritual condition whereby self-seeking should give place to love, and holiness should triumph over sin. To the theologizing Pharisee His message is: "Except a man be born again, he cannot see the kingdom of heaven." To the man trying to entangle Him in a question of social rights and property adjustment, He speaks the parable of "The Rich Fool"; thus turning his mind from material interests to the infinitely more important interests of the soul. The politicians who ask his opinion regarding the matter of taxes are led up from taxes to truth, from Cæsar to God. Throughout His ministry our Lord refused to be turned aside for a moment from the great central aim, the spiritual

regeneration of men, to any less vital theme. And to the disciples whom He commissioned to continue the work after His departure He gave the command: "Go ye into all the world and preach the Gospel to every creature."

In fulfilment of this divine commission the apostles of the kingdom in each succeeding age have accepted this as their one supreme task to labor for the conversion of men. The new birth has been acknowledged as the basis of all moral progress and enlightenment, as the necessary first step towards every good whether personal or public, whether social or political, commercial or religious. It has been exalted as the highest end to be sought. Christianity seeks to transform character. That accomplished, all else is secondary. Whoever has experienced this spiritual transformation,—a change of heart,—whoever has been vitally renewed in motive and purpose and aspiration by the power of the Christ, is accounted a citizen of the heavenly kingdom, a genuine product of saving grace, even though his outward circumstances remain unaltered.

This has been the distinguishing feature of the progress of Christianity in all ages and lands. Its point of attack has not been social customs or political ideals, but purely religious principles. It has even ignored the moral and ethical opinions of men except as they necessarily impinge upon the religious life. While there is no element of our common humanity, no relation of our complex life, that has not been influenced by it,—yes, that has not been completely transfigured by it—the Gospel aims always and only at the one result,—spiritual regeneration. Dealing

always with the religious element in human nature, it has sought to Christianize the race in a spiritual sense: and so, one after another, the kingdoms of the world have yielded their allegiance to the higher kingdom of God. True, there have been occasional reverses. The Crescent now rules in parts of Asia and Africa and Europe where once floated the banner of the Cross. But with these few exceptions the religion proclaimed by Jesus Christ has advanced steadily if not swiftly, and has obtained an ever-increasing sway over the earth.

But if Christianity has been distinguished by its firm adherence to a spiritual aim, its progress has been no less clearly marked by the most radical changes in the social, political, and commercial life of men. In short, every most purely secular element in life has taken on a color wholly new under the influence of this strictly spiritual force. Thus Christianity has shown itself to be not merely a religion, but a civilization as well. Government, society, art, literature, commerce, recreation,—all these and the thousand and one other matters that go to make up the sum total of what we call “life” have been Christianized; and even now they are being daily “born anew” through higher ideals and ennobled conceptions.

It often happens in material things that the processes required to secure certain products secure also secondary results known as “by-products.” These are sometimes of considerable value. In a few cases their value is so great that they embody in themselves the entire profit of a particular manufacture. Take, for example, the great slaughter-houses, whose

direct and natural product is the meat which we consume on our tables. Were they limited to the single product, the waste of these establishments would be enormous. But in practice there is almost no waste; for everything is turned to account in some way. After the flesh of the slaughtered animals has been transformed into food, the hides are made into leather, the hair is used in mortar, glue is extracted from the hoofs, the horns furnish handles for many tools or supply a good imitation of shell that is worked up into jewelry; the bones, the offal, and all the refuse of the various parts go back to the soil in the form of fertilizers; and these all are by-products of the meat industry. The manufacture of illuminating gas furnishes numerous by-products in the form of coke, tar, ammonia, phenol, cresol, etc., the value of which would be a good return for the expenditure even if there were no profit derived from the gas itself.

The analogy between the spiritual and the natural does not fail at this point. Spiritual efforts have their "by-products," and these seem to many of greater practical value than the primary result aimed at. These are doubtless the results spoken of by St. Paul as "the things which accompany salvation." They always manifest themselves wherever the Gospel is presented in its fulness and purity. When an individual or a tribe of men is brought to a saving belief in Christ, the result is never mere salvation in the sense of an inner change of heart and such an outward change of life as affects only the clearly moral relations and practices. There always follow in rapid succession changes more or less radical in every sphere of his life and thought, changes which not seldom make a deeper

impression upon the minds of an observing world than the essential spiritual change which is the source of all.

Here is a man,—poor, filthy, coarse, brutally wicked. The Gospel comes to him, and what is its first aim? To educate him? To wash him from his filth? To refine his manners or give him material comforts? No. The first effort of the Christian messenger is to produce within him a change of spirit, of motive, of purpose. The point of attack is moral. It is his sin. To displace brutal wickedness with Christly love is the direct aim, the supreme product of spiritual power. When that is accomplished, the man is saved,—saved though still ignorant, saved even though filthy, saved although coarse, saved although poor. That he will not remain ignorant, poor, filthy, and coarse has become from unvarying experience the expectation of the Christian worker. We are sure that if his conversion is genuine it will be accompanied or followed by thorough-going changes of habit and conduct and manner. But the cleansing, educating, and other effects of regeneration are not themselves essential elements of the product,—salvation. They are the by-products of spiritual power, the “things that accompany salvation.”

Again, here is a race of people living in kraals or wigwams. They have only the most primitive implements of husbandry or housewifery. They have no literature, no art, and are utterly wanting in the spirit of progress. Their clothing may be scanty, and scantier still the comforts that they enjoy. To them comes a Christian missionary and they are converted. What happens. If they are truly regenerated, vice at once gives place to virtue, and war and cruelty yield to the

sceptre of peace and love. There will be an immediate change of temper and spirit. But the people might continue to live in kraals and yet be truly Christian. They may plow with a sharpened stick and cook their food with utensils equally primitive without causing a reasonable doubt of their regeneration. They may still get along without a literature or the arts without imperilling their salvation. But the voice of nineteen full centuries of Christian history affirms that they will not do so. With a clearness that amounts to positive certainty, that voice enumerates certain things that invariably accompany salvation; and these are among them,—refinement, ambition, learning, external cleanliness, material comfort, and the spirit of universal enterprise and progress.

As already stated, the Gospel of Jesus Christ is purely religious in its teaching and spirit. Its field of operation is the human heart. The mission of the Holy Spirit in the world has been declared to be “to convict the world of sin, of righteousness, and of judgment.” If we make any end paramount to this in our preaching and religious effort, we are false to the commission given on Olivet. Yet there is no part of our life so material, so secular, so superficial, but it has been modified and influenced by Gospel preaching and the work of the Spirit. Spirituality is the soil from which all worthy life grows: and our intellectual progress, our social customs, our political life and methods and ideals, are all determined by our religious principles. Seen in this light, there is not an item in all the vast inventory of our magnificent Christian civilization that cannot be traced directly back to its fountain-head in the carpenter’s shop in Nazareth.

Himself uneducated and never dealing directly with the subject of education, Jesus has been the inspirer of all the highest education of the ages. From Him has come the spirit of honest and fearless investigation and of patient study. The school and college and seminary have kept pace with the Church in its progress among the nations; and the quality of the teaching in these has followed the rise and fall of the spiritual tide in the pulpits where the Gospel is preached. Though not a political agitator, the Man of Nazareth has been the moving force beneath all the great revolutions that the world has seen during the last two thousand years. The evolution of democracy and personal freedom in government from the most absolute tyranny has been brought about by the influence of a pure Gospel received from Jesus. Though not a social reformer, He has overthrown personal slavery, dethroned absolutism in national and family life, elevated woman and child from a condition of real servitude to a position of true equality with manhood, wrought a wondrous change in all social relations, built up the magnificent fabric of modern temperance reform, and set in motion all the grand ideals and purposes of social regeneration which characterize the close of the nineteenth and the opening of the twentieth century. Though not an artist nor a scholar, He has given a fresh impulse to art, a new life to science, and a new meaning to culture of every kind. Limited in His travels to a radius of less than one hundred miles, He has impelled men to travel over the entire earth upon voyages of discovery, of commerce, of philanthropy. And every latest invention in the line of safe and rapid transit is an indirect

product of Christian teaching. Never engaging in any form of trade, He has given rise to such and so great commercial activity as men had never conceived before He came. Though not a physician in the ordinary sense, He has awakened a spirit of humanity and compassion for suffering, coupled with a professional earnestness, that has made modern medical science a rival of His own miracle-working.

A roll of names that should represent the complete influence of Christianity upon the history of the race would contain not only those of great preachers like Augustine, Chrysostom, Luther, Knox, Wesley, Beecher, Brooks, and Moody, but also and with equal right the names of Murillo, Titian, Raphael, Rubens, Tissot, and a host of other great artists;—Handel, Beethoven, Mendelssohn, Bach, Wagner, Dykes,—and the long line of great musicians; the men of letters,—as Shakespeare, Milton, Dante, Goethe, Cervantes, Dumas, Hugo, and Dickens; the scientists and discoverers like Columbus, Stephenson, Newton, Edison, Marconi, and many others. For the achievements of these great interpreters of nature and thought and life have no peers in the unchristian world. They stand on an eminence which has been built up for them by the very genius of Christianity, in the building of which they have themselves had an important part. These men and their work are ineradicably built into the very fabric of our Christian civilization. Without it they would not have been. Without them it would not be. Men may try as hard as they please to accredit the invention of printing and the mariner's compass to the pagans of China: the fact remains that the first worthy use of these inventions appears

in Christian lands. Printing means literature, and literature is essentially Christian. The compass means commerce, and commerce, too, is essentially Christian. Do you say that pagan Norsemen first discovered America, that their ships landed on the coast of New England long years before any Christian vessel ever plowed the Western waters? I answer; True enough perhaps: but a Christian Columbus first comprehended the meaning of such a discovery and gave to the world a new continent. You speak of the lost arts of antiquity. Compared with the arts of Christendom which antiquity never found, they are as drops beside the ocean or as candles over against the sun. The treasures of the world's literature, art, science, learning, discovery, invention to-day are Christian. The knowledge which preceded the Christian era is the knowledge of childhood. Whatever in modern times is of unchristian birth we could discard without serious loss or inconvenience.

Yet these things are, after all has been said and done, mere subordinate achievements, means towards the greater end of building up the kingdom of God in the great heart of the race. These are at best the things that accompany salvation,—the spiritual by-products. Let us never forget this. As our Lord's miracles of healing and helpfulness were wrought, not to make men wonder, nor yet merely to accomplish a temporary relief from suffering, but to pave the way for the higher and vastly more important spiritual work and to make men trustful and receptive, so all the marvelous progress—material, intellectual, physical—that has followed in the train of Christian teaching wherever it has gone, is, if we rightly understand

it, only a preface and aid to the one great work of the Christian Church, the overthrow of evil and the establishment of God's righteousness in the hearts of men.

As Christians our supreme desire and effort should be for the conversion of men. This should always be our first aim. We should insist upon it, not as an after-result to be attained by the method of gradual approach, but as the goal to be reached immediately. Missions begin the work at the right end. Convert a man, a tribe, first; educate, cultivate, stimulate afterwards. Regeneration and evangelization are primary. But when we have recognized these and given them their proper place, we must not be blind to the really magnificent results that should follow. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added," said the Master. The history of the Christian world is a continuous fulfilment of that promise from the beginning until now. As men have advanced in the Christian life, as they have striven for greater moral and spiritual progress, as human life has conformed more and more closely to the divine standard, a new impulse has come to every department of thought and activity. Upon the strong and deep foundations of holiness has been built a noble superstructure of progress and enlightenment and culture far surpassing the wildest dreams of unchristian man, and possessing immanent powers of self-maintenance and propagation absolutely without limit.

CHAPTER II

CHRISTIAN MISSIONS

THE Gospel is nothing if not supremely missionary in spirit and in purpose. Every utterance of the Great Teacher, every act and incident of the Model Life is redolent with the aroma of missionary enthusiasm. Missions are the sole justification of Calvary, the true interpretation of Pentecost. In missions we see the highest result of dynamic spiritual force. The complete evangelization of the race is the inspiring ideal as it will be the ultimate product of spiritual effort. Other results are incidental: this is vital. Enlightenment and culture are good. Personal liberty and social progress are eminently desirable. We do not undervalue the development of the arts and sciences, or even commercial advancement. But though all these ends were perfectly accomplished, if the great spiritual task of winning mankind to God be undone, then is the work of Christ and the Spirit a failure.

Gathering up the essence of all His teaching and life and sacrifice into one last commission to His disciples, Jesus said to them: "Go ye into all the world, and preach the Gospel to the whole creation." To this commission He added the promise: "Ye shall receive power, when the Holy Ghost is come upon you:

and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." What is the meaning of this command and promise but missions,—missions home and foreign? Do they not warrant the most hopeful and tireless effort for the conversion of men and the regeneration of the race? Do they not absolutely forbid any halting in such effort? To neglect the work of missions or to turn aside to any other work so long as this is incomplete, is to desert the standard of our divine Leader.

Do command and promise need vindication? Every century of Christian history has been a silent witness to the reasonableness of the one and the truthfulness of the other. Decade by decade the testimony has accumulated, and each new voice is more emphatic and convincing than those that have spoken before.

The growth of Christendom is the continued story of missionary enterprise. It is a living picture of dynamic Christianity bearing fruit. From the very first this aggressive force began to manifest itself and to work for the extension of God's kingdom over the earth. Read the book of the Acts and see how quickly that little band of consecrated souls gathered and commissioned by the Master carried the banner of the cross out from Jerusalem to a campaign of spiritual conquest in other cities and lands. It is at Antioch that the full meaning and extent of that world-embracing commission seems clearly to dawn upon their minds, and there first they receive the name of their Leader and are called "Christians." With the true spirit of self-sacrifice that little church set apart their two most able and devoted men and

sent them forth to carry the good tidings to the more remote cities and villages. Thus Saul and Barnabas become the pioneers of a noble host of men and women, who have been specially ordained by the Church in the succeeding ages for the work of missions.

Under his new name, Paul, we see the greater of these men going forth three times, first to light the lamp of Gospel truth in all the principal cities of Asia Minor; then in a second tour to add to these the European cities of Philippi, Thessalonica, Berea, Athens, and Corinth: and finally to revisit the entire field, strengthening the work already done and adding to it as opportunity permitted. He takes advantage of a mob at Jerusalem, whither he had gone to report the marvelous success of his work, by making it the occasion of a fourth missionary journey. This time it is to Rome in the guise of a state prisoner, on which journey he plants the seeds of truth in Sidon, Cyprus, Myra, Cnidus, Crete, Malta, Syracuse, and Puteoli. After a short detention in the world's capital, which afforded opportunity to preach the Gospel in the highest and most influential circles, he made other journeys eastward into Asia Minor and probably westward into Spain.

After the death of Paul, the dynamic centre of the apostolic Church shifts to Ephesus, whence the evangelist John carries forward the work to the very opening of the second century. Personally he extended, strengthened, and instructed the churches of Asia Minor, and in the persons of his pupils sent the Gospel into Gaul and perhaps even to Britain.

Whatever may be the exact truth regarding the date of the earliest introduction of Christianity into

the British Isles, certain it is that Britain has been from the first a missionary field, and the pure apostolic teaching was brought there before the alliance with imperialism had begun to paganize the Church of Rome. For four centuries this primitive Christianity, pure and pervasive, kept pace with the Roman conquests in England, the very remoteness and isolation of the country preserving it from the polluting influences that were at work in southern Europe. Then came the terrible flood of Saxon heathenism that almost extinguished for a time the light of Gospel truth in those sections of the land affected by the invasion. Yet, notwithstanding this severe check, Britain became for eight centuries, beginning with the early years of the fifth century, the source of the purest and most aggressive spiritual force in Christendom.

Like a romance reads the story of St. Patrick, the founder of a most fruitful missionary enterprise, who spent the last third of the fifth century in Ireland, thoroughly evangelizing the island and establishing schools from which missionaries went forth for four centuries to different parts of Europe. A worthy follower of St. Patrick was Columba, who a century later repeated the work of his leader in Scotland. Other missionaries sowed the seeds of pure Gospel teaching, which were destined to spring up at a later day and reveal their inherent power in the various movements culminating in the great Reformation.

There was Columbanus, the Irish missionary, who labored among the Franks and Germans at the close of the sixth century. There, too, was Gallus, his disciple and fellow-worker, who became the apostle of

Switzerland. From the same schools came Kilian, who labored in Thuringia; Virgilius, who made Salzburg a centre of operations for the Christianizing of Carinthia; Fridolin, the missionary to the Allemanni; and a host of others. From one of the schools founded by these missionaries came Martin Luther to turn back the tide of Romish corruption with the purer Gospel of the primitive Church.

Thus it was the pure and forceful Christianity of early Britain that first Christianized the Saxons, and then, hand in hand with them, went forth on its mission to the Franks, Goths, Huns, and Scandinavians; so completing the evangelization of western Europe before the close of the tenth century. The Slavs of Bulgaria, Poland, Prussia, and Russia were the objects of missionary effort from another quarter. It was during the tenth and eleventh centuries that the Greek Church obtained an influence over the Austrian and Russian Slavs, and won them to that branch of the Church. The Prussian Slavs were converted by the German missionaries, and naturally fell into line with the Lutheran movement in the sixteenth century.

The centuries immediately preceding and following the Protestant Reformation are not rich in strictly missionary labor. Not that the restored religion was less dynamic than corrupted Romanism, but its power was absorbed in other tasks. The corruptions that had grown up within the Church herself demanded the spiritual energy of the most devoted disciples for their removal: and so for a time the spiritual force of Christianity was expended in accomplishing a revival within the Church, rather than in the extension of her borders. Still, we have even

in those stagnant centuries a few examples of the noblest missionary spirit and endeavor. The name of Raymond Lull illuminates the thirteenth century with the story of a devoted missionary service among the Mohammedans, a service that ended with martyrdom and gave to the Christian world an example of Christly love and self-sacrifice whose influence was felt for many a year. Erasmus, in the very midst of the Reformation century, sent forth a strong appeal for missionary endeavor that seems to have been wholly fruitless. At the same time John Calvin sent out a few Huguenot missionaries to South America; but their work was brief and ineffectual. And it was almost like the awakening of a new ideal when the Moravians set in motion the tide of modern missions in the eighteenth century. The little village of Herrnhut became for a time, like Antioch and Ephesus of old, the centre of far-reaching missionary enterprises, sending out their apostles to St. Thomas, to Greenland, to South Africa, to the American Indians, and even to Thibet. From its inception in 1722 until the present time the Moravian church has been a distinctively missionary church.

The nineteenth century stands out above all others as the great missionary century of history. The revival of the missionary spirit and activity is the direct fruit of prayer. From earnest souls in Britain and America had gone forth urgent calls for a concert of prayer for the extension of God's kingdom. William Carey was the first person to follow the prayer with a dedication of his life to missionary work, and to appeal to the churches to send him forth. The opening years of the century are enriched with the

names of missionary pioneers on both sides of the sea,—Carey, Marsham and Ward in India; Robert Moffatt in Africa; Newell and Judson in Burmah; and many others. Rapidly the missionary societies were formed in different localities and various branches of the Church, until, at the close of the century, there were nearly two hundred independent organizations in Great Britain, Europe, and America, employing not less than seven thousand workers sent out from the home churches, together with nearly forty thousand native workers. To sustain this work Christian people contribute upwards of fifteen millions of dollars annually. And the fields of missionary labor include nearly, if not quite, every land on the face of the globe, the mission churches showing an aggregate membership of about one million persons, while the total number of adherents approximates four millions.

When taken thus in the aggregate, the mission work of the century that has just closed seems enormous; yet when analysed it appears to fall far short of the needs of the heathen world, and equally far below the true standards of the Christian Church. To speak of seven thousand missionary workers sent out by our churches sounds like a large force. Yet there is many a missionary to-day whose field is larger than that of St. Patrick with the whole of Ireland for his parish. There is room for thousands of missionaries in China alone, not to speak of India and Africa, with their benighted millions. And the money contributed to this work does not adequately represent the ability of the Church. The nineteenth century can be called a missionary century only by

courtesy, or by contrast with the centuries preceding. It is not yet true that the majority of Christians are fired with missionary enthusiasm. On the contrary, the mission work of Christendom is sustained by about one third of the Christians in the Church, and many of these the least able from a financial standpoint. Were the entire body of disciples devoted to the work, and their money consecrated to the building up of the kingdom of God, workers and means would be multiplied manifold.

Perhaps the most striking and significant missionary enterprise of the century was the inception of what is known as "The Student Volunteer" and the "Forward Movement" in missions; the former being a systematic effort to stimulate such a missionary enthusiasm among the students in our colleges and seminaries that the best men shall consecrate themselves to the work, and the latter being a corresponding effort to awaken the missionary spirit in the churches, that they may send out those who have volunteered. First the men are sought, then the money and moral support. These movements which had just begun when the century closed promise to accomplish for the twentieth century what the zeal of Carey and Judson and others did for the nineteenth. They will doubtless give a new impetus to the missionary spirit, which will make the new century a worthy heir to the achievements of that from which it has sprung.

There is, however, another point of view from which missions reveal even more clearly the dynamic influence of Christianity upon the world. Thus far we have considered only the growth of the missionary

spirit and the practice of missionary activity in the Church and in the lands which she has successively entered. Let us now summarize briefly the results of the same work as seen in the numerical progress of Christianity among the religions of the world.

The beginnings of Christianity were exceedingly small. Only a handful of disciples were enrolled when Jesus ascended from the slopes of Olivet and left to them the great commission. But every member of that little band was a missionary, full of zeal and devotion to the work of the kingdom. Paul saw thousands of converts as the result of his labors; and John, ere he departed, was permitted to see an army of five million souls enrolled under the banner of Jesus Christ. That was the strength of Christendom at the close of the first century. By the close of the third century the number of Christians had grown to ten millions. When eight centuries were completed, through the fruitful efforts of the Scotch and Irish schools of missionaries, the Christian army numbered thirty-five millions. Ten centuries after Christ, the labor of Saxon and Romanist missionaries had advanced the number of recognized Christians to fifty millions. The fifteenth century saw that number increased to one hundred millions, and at the opening of the nineteenth century the number approximated to one hundred and seventy-five millions. The revival of missionary activity during the century just closed produced unprecedented results, and between the years 1800 and 1900 the population of Christendom had leaped from one hundred and seventy-five millions to five hundred millions. Of these, about two hundred millions are Roman Catholics, one hundred

millions Greek Catholics, and two hundred millions are Protestants. In other words, about one third of the population of the globe to-day is nominally Christian.

A more accurate notion of the strictly missionary work of the century may be gained by throwing Christendom out of the account. Confining our view to those countries which are now the fields of foreign missionary labor, and which are still chiefly pagan in their character and influence, or which were so at the beginning of the century, we find that there are between three and four millions of native Christians in these fields whose conversion is the fruit of a little more than a half-century's labor on the part of Protestant missionaries.

We cannot, however, do justice to the missionary achievements of the nineteenth century without noting the marvelous transformation that has taken place in the life of three entire nations under the influence of Christian missions.

First among these nations is Hawaii. At the opening of the century the people of this nation were sunk in the lowest condition of vice and cannibalism. The most degrading superstitions held universal sway and terrible was the fate of any unfortunate who was cast upon their shores. The first missionaries entered the islands in 1819, and in 1861 the American Board withdrew from the management of the work and left it to the care of the native churches. In less than half a century the people had been lifted from their degradation to a place among the civilized nations of the world, and a few years later they were by their own request admitted to a share in the privileges of United

States citizenship. Here, then, is a nation of nearly one hundred thousand people, more than three fourths of whom are native Hawaiians and mixed Asiatics that has been transformed from darkest heathenism to enlightened Christianity by the influence of Christian missions in the space of forty-five years.

Even more marvelous is the record of the work in Madagascar. To this island, containing a population of between two and a half and five millions, came two missionaries and their wives in the year 1818. Three of this company of four died within two months, and the fourth was compelled to leave the island. But the work was renewed within a year or two and met with favor from the ruler, prospering for more than ten years and resulting in the conversion of about two thousand persons. Then followed a period of persecution unsurpassed in severity and lasting about three decades, during which time, notwithstanding the peril involved, the number of converts grew from two thousand to forty thousand. In 1861 the hostile queen died, and a ruler favorable to Christianity succeeded to the throne. In a few years the number of nominal Christians mounted to the hundreds of thousands. At the close of the century the government of the island was Christian in spirit and in sympathy, the queen herself being a Christian; about one third of the population was confessedly Christian, and the churches were sending missionaries to the heathen portions of the island. Education was also compulsory throughout the realm.

But the supreme missionary triumph of the century has been in the islands of Japan. When the century

was half gone that nation of forty millions of people was closed to the outside world. The inhabitants were superstitious, bigoted Buddhists and Shintoists, determined to keep themselves isolated from the rest of the world. Until 1872 the "vile Jesus doctrine" was prohibited on pain of death. Yet in the last quarter of a century the spirit of opposition and conservatism was completely broken down, Christian missions were welcomed and Christian schools and other institutions established. Under favorable conditions converts have multiplied, the nation is assimilating the Western civilization as rapidly as possible, many of her young men come to Europe and America to be educated, and the recent disturbance in China saw Japan in alliance with the Christian powers and occupying a prominent position among them. The immediate fruit of missionary labor is shown in the following statistics: There have been established four hundred and forty-seven churches with a membership of about forty-three thousand, and nearly forty-five thousand pupils in the schools of all grades, by the missionaries of the various Protestant denominations. To these should be added upwards of fifty thousand Roman Catholics and nearly twenty-five thousand adherents of the Greek church. And the time is plainly near at hand when Christianity will be the declared religion of the nation.

We frequently hear criticisms of missionary work to the effect that the great expense of money and energy and life is not justified by the results achieved. Men say that the moral and intellectual changes wrought upon heathen peoples by conversion are after all comparatively slight, that the Christianized

Africans or South Sea Islanders or Chinese are little if any in advance of their heathen neighbors. In fact, there are not a few persons who believe that the chief purpose and result of missionary labor is to substitute formal Christianity, *i. e.*, Christianity as a theological system, for the religions now held by the heathen. Now, it is doubtless true that many of the Christians in foreign missionary churches would not compare favorably at all points with those in the home churches. In some respects they would serve as models to Christians anywhere. In Armenia and China they have given proof of courage and faithfulness amid direst persecutions that is unsurpassed in the annals of Christendom. The material consecration, also, of many native Christians in heathen lands quite puts to shame the limited gifts and halting service of their brothers in Christian lands. On the other hand, we must confess that in many cases there are low ideals of morality, a want of the largest intelligence, a narrowness and intolerance that cannot be overcome in a moment. Probably the most zealous missionary would not wish to subject his converts to a comparison at all points with the best church members of England or America. Is this, however, a valid argument against the real profitableness and ultimate complete success of missionary endeavor? Not at all. One has but to read intelligently the history of Christian beginnings in the best of Christian lands to learn how slow has been the evolution of their present high ideals of character and conduct. The present moral pre-eminence of the Anglo-Saxon peoples, together with their intellectual and spiritual attainments, is the result of centuries of growth under the fullest

light of Christian teaching. Moral ideals and practices have been low enough in Great Britain within a few centuries. That most Christian sovereign, King James, under whose patronage the common version of the Bible was produced, although much lauded by the translators in their preface, would not be recognized as a fit subject for church membership to-day in any Protestant missionary field. And in times more recent than the reign of James the Christian gentlemen and ladies of the Court of Great Britain have indulged in customs and practices that would shock the consciences of the most recent converts in Madagascar or Zululand or the New Hebrides. Even in America, if we turn back the pages of our church history to colonial times, we shall find intolerance and superstition, not to speak of immorality and sin. We read of the persecution of Baptists and Quakers by the Puritans, and the hanging and burning of witches by those who ought to have known better. The student of church records of a century ago or less is often astonished at revelations of dishonesty and immorality and dissension that would not be tolerated for a day among us. Now, if it has required fifteen centuries of culture under the best Christian teaching to change the barbarous Saxon pirates to the pure and intelligent Saxon Christians of the opening twentieth century, ought we to expect equal results in a single century or half-century among the African or Fuegian cannibals?

The oft-repeated declaration of those who are not interested in the work, that missions are a failure, is utterly refuted by the most cursory appeal to facts. Is that a failure which has produced the present Eng-

lish and American peoples from a tribe of barbarians in no respect superior to the American Indian? Is that a failure which has erected the German universities and the art galleries of France and Italy, and has wrought out the deep piety of the Moravians where once were only hordes of savages little better than the wild beasts that they delighted to hunt? Is that a failure which has within a century given to the world three new nations, by lifting them from pagan darkness to Christian enlightenment? Missions a failure! Why, missions are the most glorious success of the ages. Through the agency of missions alone, that which began as a small thing—a literal mustard seed—has become a great and wide-spreading tree. The feeble enterprise that took its inception in a small band of despised men and in an obscure corner of the globe has outreached in extent and influence and number of adherents the greatest nations of earth.

A great work has been done: but the end is not yet. If there are five hundred millions of nominal Christians in the world, there are more than a thousand millions of heathen. More than two thirds of the human race still lie in pagan darkness. The work of the kingdom is still far from completion. With an equipment far surpassing that of any previous age, and with opportunities unequalled, the Church of the twentieth century faces a work that ought to inspire the most hopeful and untiring effort. The time is ripe for the world's conversion; and it is our privilege to accomplish it. Shall we be indifferent to the great call? Shall we close our eyes to the great opportunity? No! Let us up and be doing, that the kingdom

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may come speedily and that we may enter into the joy of our Lord.

“Waft, waft ye winds the story!
And you, ye waters, roll;
Till like a sea of glory
It spreads from pole to pole.”

CHAPTER III

THE DYNAMIC MOTIVE OF MISSIONS

NOT long ago a great missionary society propounded to the world the question, "Why should our churches sustain foreign missions?" and offered a prize for the best answer given. It was a challenge to the missionary spirit of the age,—yes, to the Christianity of the age. I had almost said that it was an *insult* to these: but, unfortunately, the question was only too pertinent which, in a right condition of affairs, would have been unpardonably *impertinent*.

Why should a preacher preach? Why should a teacher teach? Why should a physician attend to the sick? Why should a farmer till the soil? Why should a merchant buy and sell goods and import or export fabrics? Why should a soldier fight? Why should a sailor traverse the ocean? Why should a railroad corporation transport freights and passengers from place to place? Why should a manufacturing company produce commodities of one sort or another? In short, why should any man do precisely what is involved in his chosen calling? Or why should any body of men engage in the very work that expresses the declared purpose of their corporate life?

When we read the parable of "The Good Shepherd"

do we ever wonder at the action of the shepherd in going after the lost sheep and searching till he finds it? Do we ever say: "Foolish man! He ought to have stayed at home by the fold, and let the lost one go"? Of course not. The picture excites our profoundest admiration. It appeals to the deepest feelings and represents a spirit truly divine. Yet the action is, after all, perfectly natural. The Good Shepherd does just what any shepherd ought to do under similar circumstances, just what any shepherd who is not utterly unfaithful would do. Not only is the sheep a part of his property, the loss of which would render him a poorer man, not only does its terrified and forlorn condition appeal to his pity; but the very meaning and purpose of his shepherd life are involved in the action depicted. What is a shepherd for? To watch the sheep that are safely within the fold, and to rejoice that they are there? No. His chief work is to care for those that are inclined to stray, to find those that have wandered and to bring them back again before they shall be injured or slain.

Viewed in this light, it were a difficult task seriously to ask and to answer the question: "Why should the churches sustain foreign missions?" The reply seems to be self-evident. It seems to speak itself. Why, that is just what the Church is for! Take out the single word, "foreign," and the question embodies the entire significance of the Church's being. When there is no more mission work to be done, there will be no further need of the Church or of the churches. The single question in every Christian mind should be: "Why do not our churches sustain missions as they ought to be sustained?" "Why do they not push

the mission work to the utmost limit of its possibilities?" "Why do they not flood the mission treasuries with money and the mission fields with men and women?" "Why do they not seize the golden opportunities that Providence holds out, and win the world for Christ?"

I say, take out the word "foreign" and the question embodies the entire, the only significance of the Church's being. And Providence has taken that word from our human life within the last half-century. There are no "foreign" missions at the present time. All missions are home missions now. Modern inventions—steam, electricity, and the like—have brought all the peoples of the world very close together. We carry on a war to defend an island just off our coast, and the first great battle is fought in the southern Pacific. Our two fleets operate in concert with half the circumference of the globe between them. Thus widely separated they keep in touch with one another and report daily to the home government. A war in South Africa is watched with deepest interest by the people of Europe and America, and its progress is reported day by day in every newspaper. One must search long to find a country on the face of the earth where he cannot communicate with his home in twenty-four hours.

Foreign missions! Where are they? In Japan? One can go from Boston to Japan to-day in less time than was required to go from Boston to Cincinnati when the American Board was first organized. In India? A famine rages in that once remote peninsula of southern Asia, and immediately the hearts of the American people are stirred with sympathy. Large

sums of money are raised and drafts are cabled to relief centers, making the funds available for the purchase of food within a few hours from the time when the subscription paper was opened. In Africa? There is a woman's club in South Africa that belongs to the Massachusetts State Federation, and exchanges programs with the sister clubs of the Federation. Oh, that word "foreign," that used to seem so large and to mean so much, has been steadily shrinking for the past fifty years, till it has at last reached the vanishing point. There is no longer enough of it left to hang even the slightest excuse upon. It is not large enough now to punctuate the most specious objection.

We stand, therefore, face to face with the question of missions. *Foreign* missions? No; *missions!* For all missions are one in essence. Never has there been a more palpable illustration of hypocrisy than that of the disciple who says: "I do not believe in sending money away to foreign missions. I prefer to do what I can for the heathen right here at home. 'Beginning at Jerusalem' is my motto." As a matter of fact, home missions could not be carried on for a week by the contributions of the men and women who do not believe in foreign missions. The missionary spirit is not a divided spirit. It springs from a single source,—loyalty to our common Master and obedience to His commands. And the first spark of genuine love for that Master that is kindled in any soul contains within it the potentiality of all missionary enthusiasms. To be really interested in home missions is to be equally interested in foreign missions. Not to be interested in foreign missions is to be wholly wanting in the missionary spirit. And the missionary

spirit is the reason for the Church's being. It is the reason for the Christian's discipleship.

"Go ye into all the world, and preach the Gospel to every creature." There is our commission. There are the marching orders of our great Captain. "Go preach": there are missions. "Into all the world": there are foreign missions. To fulfil that command the Church was organized. In that commission it had its birth. Aside from that word it has no reason for existence. What right has any organization to call itself by the sacred name of a "Church of Christ" if it is not doing the work that Christ gave it to do? It may be a very respectable and useful brotherhood, but it is not a church: for the Church is an organization commissioned of Christ to preach His Gospel to the world and to disciple the nations.

Were there no other reason for sustaining missions save this single command of the Master, that were reason sufficient to justify all the work that has been done or that ever will be done in this direction. In fact, that is the one reason that must lie beneath and behind all others if the missionary spirit of our churches is to be intelligent and continuous. Temporary appeals may be based on other reasons. Passing enthusiasm may be aroused by thrilling pictures of the condition of the heathen,—their ignorance, their brutality, their superstition. Spasmodic liberality may be induced by awakening sentiments of pity or arousing a feeling of horror. But the missionary interest and benevolence that grow out of such motives is wholly unreliable and inadequate for the work that has been given us to do. The only true and permanent foundation of missionary enthusiasm is the

spirit of unquestioning obedience to the Master's command. That spirit needs emphasis to-day as never before. We are too ready to substitute other motives and reasons for service. We too often build our structures of consecration and duty on a much weaker and narrower foundation. We need to hear ringing out clear and strong the famous challenge of the "Iron Duke," "What are your marching orders?"

More than half a century ago Dr. Charles G. Finney, then pastor of a church in the city of New York, said: "Missionary agents and others are dwelling almost exclusively upon the six hundred millions of heathens going to hell, while little is said of their dishonoring God. This is a great evil; and until the Church have higher motives for prayer and missionary effort than sympathy for the heathen, their prayers and efforts will never amount to much." This is the utterance of a man who had remarkable power as an evangelist, and in whom was the true spirit of a missionary. In it he discovers to us the secret of his own success as a preacher of the Gospel, viz., his profound sense of the duty of implicit obedience to the commands of God. It was the prominence that he accorded to this motive that gave such moral strength and permanence to his revival work.

We cannot afford to ignore the great truth underlying Dr. Finney's criticism. There are many motives that may be rightly urged in their place for carrying on missionary work. There are secondary motives that are not without value. But we must keep them in their proper relations and proportions. And deepest of all—the motive upon which all others must rest, the motive from which all others must de-

rive their sanction and value—is this motive of obedience to our divine Master, this purpose to fulfil the commission upon which the very existence of the Church is based.

After we have made sure of this foundation motive, after the principle of perfect and unhesitating obedience has been established firmly in our minds, there are other motives which we may well take into account, and which carry not a little weight.

The opportunity that is ours presents a cogent reason why our churches should sustain mission work. Never has such an opportunity presented itself to the Church of Christ as that which lies before the Church of our own day and land. The world is calling for mission work. From all nations ascends the Macedonian cry, "Come over and help us!" The doors are open on every hand. The privilege is ours. Why shall we not avail ourselves of it to win glorious triumphs for the Master's kingdom?

This opportunity, be it remembered, is a present opportunity, growing out of a present need. We look over the world, and what do we see? A multitude of human beings *who are going to be lost* unless we rescue them? Certain millions of heathen or of ungodly ones who are going to hell if we do not interpose and save them? Is it a future danger, more or less distant, that threatens? No: not that. If it were only the danger that these tribes and nations and classes of men would be lost at some future time, we might reasonably leave all strenuous efforts for their salvation till such a time as their danger was imminent. Instead of that, however, we see nations that are lost, classes that are now sunk in the depths of

perdition, individuals that wander now in darkness. The kingdoms of this world are not merely dying or about to die. They *are dead* in trespasses and in sins. They are steeped in ignorance, in vice, in degradation, in misery. The present difference between a Christian and a heathen land, between Britain and Turkey, between America and India, is the difference between heaven and hell.

How utterly foolish is the question sometimes raised, "Will not the danger and misery of the heathen be increased by sending them the Gospel, if they fail to accept it, inasmuch as now they are judged according to the light they have, or rather the light they have not?" As though it were a question of future judgment instead of a question of present condition! We are commanded to carry the Gospel to men, not merely that they may be saved from a future hell, but that they may be rescued from present sin and may find a present salvation through the power of Jesus Christ. Not to bring a few Asiatics or Africans or others to heaven, but to establish the kingdom of heaven in Asia, Africa, and the islands of the sea,—yes, to establish the kingdom of heaven throughout the entire earth,—is the work of missions. The chief result of missions in Hawaii is not to be measured by counting the limited number of those who have died expressing a bright hope for the future life. It is rather to be seen in the transformation of the nation within the space of a half-century from a condition of unspeakable vice and cannibalism to a high position among the enlightened peoples of the earth.

The work of missions is not wholly nor chiefly post mortem in its influence. It is not offering a future

salvation to men and women who are in danger of being lost in the future. It is the carrying of light to nations that sit in darkness. It is the offering of healing power to peoples that are diseased and death-stricken. It is the effort to lift up those that are fallen and helpless. And this work does not lead to speculative questions regarding a future state. It furnishes indisputable evidence of present power and value. Every Christian nation on earth is a standing witness to the power and value of mission work.

The economic reason for sustaining missions is one that appeals strongly to the mind of the present generation. And it is a worthy reason just in so far as it shows that obedience to the will of God is ever the highest form of economy and expediency. The laws of economics are always, if we rightly understood them, in perfect harmony with the laws of God's kingdom, and that which advances the one will surely make for the best interests of the other. To say that there is no cheaper way known to men of civilizing the savage or of bringing barbarous peoples into profitable commercial relations with the Christian world than by means of Gospel missions, certainly has a mercenary sound, yet it expresses a great truth. More than a quarter of a century ago it was computed that for every dollar that England had expended in foreign missions she had received back more than ten dollars in trade. And the ratio of commercial profitableness has rapidly increased since that time. The expense of missions decreases with every passing year, while their civilizing influence is correspondingly enhanced. From a merely pecuniary standpoint, missions have always been a most profitable investment.

Our nation has recently been engaged in the task of reducing a comparatively small group of islands in the southern Pacific to civilization by the methods of war. Aside from all moral and philanthropic motives connected with that war, there are not a few of our citizens who believe that the war, with all its outlay of life and effort and treasure, will be fully justified by the commercial advantages secured in return. "Trade follows the flag!" is a popular watchword; and multitudes are persuaded that the cost of the war is a profitable investment. Now, compare for a moment the two methods of civilizing barbarians,—war and missions. The cost of our campaign in the Philippines would pay the entire expense of our missionary enterprises in all countries many times over. It would carry on the mission work of the American Church far more effectively than it has ever been carried on in the history of missions. It would enable us to enter every open door and to employ every waiting volunteer for the work. We could seize strategic points and critical moments: and as a result, not one small group of islands, but many important tribes and nations, would be rescued from heathenism and brought into the circle of civilization to contribute their share to its trade and wealth.

Men talk of the "compensations of war" in the way of trade, and then they will sneer at the useless waste of money in missions. Here is a wide field open to the students of economic science, and when it has been carefully examined we shall find that it would be a profitable thing for the Government to subsidize every foreign missionary society in the land, if that were practicable, and to supply every missionary

treasury to the utmost of its demands. Such a course would be ruinous to the churches, in that it would paralyze the spirit of benevolence, but it would enrich the nation. *Trade follows the Bible!* This is always true. Missions cost much less than war, and their results are larger and more satisfactory from every point of view.

To the spiritually minded Christian, however, any mere reasoning from the point of view of pecuniary profit can never carry supreme weight. That missions are thus profitable is indeed a source of satisfaction and an added point in their favor; but, after all, this is secondary. The duty of the churches to sustain missionary effort must rest ultimately upon the nature and life of the Church itself. And so we come back to the assertion that missions are wrought into the very warp and fibre of the Church's life. The Church must conquer the world, or the world will conquer her. This great duty has been laid upon us as disciples of the Christ. It was the cause of the Church's inception and it has been the underlying reason of her continued existence. And now her permanency as an institution depends upon the faithful discharge of the trust committed to her. Into our land is sweeping a great tide of immigration. Every land on the globe sends to us its people, its ideas, and its principles or want of principles. From pagan lands we receive not only pagans, but paganism. The influence of imported barbarism is making itself felt in our social and national life. The struggle is on between Christianity and the world forces, between the Church and the organizations of evil. What shall be the result depends upon how we bear ourselves in the

conflict. That Christianity will triumph no Christian can doubt; but whether the Church shall live to share in the triumph or shall be swept from among men is quite another question.

Once God committed His oracles to a chosen nation. Through successive generations He led them in a marvelous fashion, performing wonders for them and by them. And He placed them in the strategic position of the world, that they might make known His truth to the nations. But they neglected their opportunity. They shirked their duty. The Hebrew nation disregarded the call of God to a great missionary work for the world. As a result the nations of the world poured in upon them and destroyed them, and that ancient Jewish Church was scattered to the ends of the earth. Had the Hebrew people given themselves to the work of aggressively extending God's kingdom among men,—in other words, had they taken up the work of missions,—that Church might still be living and working, finding in the Christian dispensation the proud and joyous fulfilment of all its cherished hopes.

There are signs of decay in the religious life of our times. We discover in our churches a spirit of unrest. We are disturbed by problems of various sorts. In the oldest portions of our land the struggle for existence is a serious one. One of our New England governors recently found material for a startling "proclamation" in the religious condition of his own commonwealth. What is the trouble? I venture to reply that the trouble lies partly in the failure of the churches to grasp the opportunities which God is holding out before them. We have prayed for oppor-

tunities in the mission fields. We have asked that God would raise up men who should be willing to go to those fields and carry on the work there. And God has answered our prayers. The fields are open. The volunteers are ready. But we do not come up to the demands made upon us by the answer to our prayers, and our decay and unrest are the penalty which God is bringing upon us for unfaithfulness. To the problems which beset the churches of America to-day there is but one answer,—the answer of faithfulness and consecrated obedience. Let our churches arise and manfully face the glorious opportunities of the age, let them manifest once more the primitive spirit of devotion and self-sacrifice, and all tokens of weakness and decay shall vanish like the dews of the morning. Then even our feeblest churches shall “renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.”

CHAPTER IV

EVANGELISM NEW AND OLD

THE *New Evangelism* is the title of a well-known lecture by the late Professor Drummond. In that lecture the professor, himself an evangelist of large experience and abundant success, discusses the relation of progressive theology to evangelistic effort. He is concerned with the matter of evangelistic preaching, what shall be taught, and how it shall be presented. Wholly different from that is the purpose and theme of the present chapter. We are thinking of evangelism as a product of spiritual power applied through spiritual media. It presents itself to us as a special phase in the general process of human redemption.

In its essence evangelism is identical with missions. But it occupies a different field. Missions are a form of evangelism among heathen peoples or among the more remote and neglected population of Christian lands. Evangelism is mission work done in the very centres of our Christian life and effort. Of the two terms—missions and evangelism—the term “missions” is the broader and more comprehensive. It may include all forms of effort for the uplifting and improvement of men,—education, cultivation, commercial and industrial enlightenment,—as well as

preaching in the strict sense of the word. Evangelism, on the other hand, implies the simplest and most persuasive form of preaching. Its one end and aim is the conversion of men. It does not even undertake the instruction or confirmation of men when they have been converted.

Evangelism has always been recognized as a special department of Christian work. In every age there have been men who chose this as their peculiar calling. And, unfortunately, the great majority of preachers have been content to leave to them all aggressive effort for the conversion of the ungodly. The tendency of the "regular ministry" has been towards edification rather than conversion in their work. The sermons in our churches are for the most part directed to Christians; and the ungodly are not found excepting on rare occasions in our polite congregations. Even in the smaller communities this is true. The custom of renting church pews has brought about a condition of things little short of ludicrous when we consider the declared purpose of the Christian Church. In many a church all the desirable sittings are leased by Christian people or by regular attendants who are to be numbered among the "outside saints"; and only the remote corners of the gallery or the draughty seats near the door are left for others who may chance to stray in. If by chance any low or notably ungodly person should come in and take a good seat in the sanctuary, he would either be requested to take another seat or be made to feel so thoroughly uncomfortable that he would never repeat the experiment. And yet the Church claims to have for its purpose the salvation of the lost!

But while the Church as a whole neglects this work, there are always particular churches which are notable exceptions to the rule, and there are always preachers whose highest aim is to be soul-winners. The continuous procession of these from St. Paul to Dwight L. Moody furnish an unbroken chain of testimony to the efficacy of the Holy Spirit in the salvation of the lost.

The preaching of the apostles was almost entirely evangelistic in its tone and aim, and it was marvelously fruitful. Witness the multitudes converted by Peter's preaching on the Day of Pentecost. Witness, too, the numbers of men and women from all classes won to Christ by scholarly Paul. Slaves like Onesimus, coarse and brutal men like the Philippian jailor, noble Gentiles like Cornelius, earnest seekers like the Ethiopian eunuch, gentle and loving women like Dorcas, are found among those early converts, and it were difficult to say what class predominated. None were too refined and spiritual to accept the new preaching; none too low or coarse to be reached by it. In the eyes of the apostles there were no hopeless ones; but for all alike the Gospel was the power of God unto salvation.

And there has ever been a true apostolic succession of those dynamic preachers who have made the salvation of the lost their one aim, and who have been signally blessed in the work.

John and Charles Wesley, the distinguished founders of Methodism, together with their fellow-worker, George Whitefield, were above all things else evangelists. Their preaching was directed for the most part to sinners. Whether they spoke in the regularly

established pulpits or addressed the multitudes in the streets and fields, they sought to bring men to immediate action and to secure their conversion. The Wesleys were men of rare executive ability and organizing power. They seemed to possess a remarkable variety of gifts, laying the foundation of a new church, directing its permanent organization, drafting for it an original and admirable financial system, and even supplying it with an excellent hymnody. All these varied talents were, however, subordinated to the supreme work of evangelization. And this ideal was so thoroughly inwrought into their work that the Methodist church has stood in the succeeding centuries as a pre-eminently evangelistic church. The history of Methodism has been a continuous story of aggressive effort for the conversion of men, and the church has been wonderfully blessed in its work. Although the standards of ministerial education have not been as high as in some other denominations and less regard has been paid to æsthetic taste and culture, there has always been a special emphasis laid upon spiritual power in preaching, and as a result multitudes have been reached and brought into the kingdom of God. In recent times the spirit of the Wesleys is becoming somewhat obscured, and the Methodist church is surrendering to the didactic ideals that have superseded evangelism in many other denominations.

In the early years of the nineteenth century a young lawyer, Charles G. Finney by name, was converted in a striking manner, and immediately gave himself to the work of preaching the Gospel. For many years he travelled about from place to place engaging in

evangelistic work as opportunity offered. Magnifying at all times the office of the Holy Spirit in his work, and yielding himself completely to His influence, the fruits of his preaching were extraordinary both in numbers and in character. Working chiefly in the cities and rural towns of New York, his converts were numbered by the thousands. He had remarkable success in overcoming objectors and vanquishing opposing influences. Sceptics, infidels, and blasphemers were overpowered by the force of his preaching; and his meetings were often the scene of remarkable occurrences. Strong men were smitten to the earth in the agony of conviction. Prayers were answered in a marvelous manner. Strangers dropping into a service while passing were filled with the Spirit and carried the influence to their homes, so setting in motion a tide of revival perhaps in some distant town. Whole villages and cities were transformed by the work, so that the most disinterested observers bore witness to the moral changes that had been wrought. In later years Mr. Finney became pastor of a church in New York City, and, later still, President of Oberlin College; yet he always held to his evangelistic ideals in preaching, and the number of his converts has been estimated at more than a hundred thousand, while the influence of his work abides to this day in the spiritual power of many individual lives and the strong moral character of not a few of the communities where he labored.

The career of Messrs. Moody and Sankey in our own time is an example of evangelistic work surpassing anything that has preceded it. Mr. Moody, a man of limited education and no extraordinary gifts of

thought or speech, began his work in a humble way as a teacher in the Sunday-school and Young Men's Christian Association. Gradually enlarging his sphere of operations, he at length gave up other business, and associating himself with Mr. Sankey, whose musical talents were consecrated to the great work of soul-winning, devoted himself entirely to preaching the Gospel. In the course of twenty-five or thirty years these two earnest men visited nearly every city and prominent town in America and Great Britain, and everywhere their preaching was accompanied by the ingathering of a great harvest of souls. The campaign in Great Britain was a phenomenon the like of which the world has never witnessed in any age or land. Going from city to city and beginning their work often in the face of strong prejudice, they never failed to win the complete sympathy and hearty co-operation of all spiritually minded people, and then to secure the conversion of multitudes of the ungodly. Their work was characterized by an entire absence of all sensational methods and clap-trap. Excitement was discouraged, and the appeal was made to the strongest and most manly elements in their hearers. The matter of the preaching was simple and the manner unadorned. But, as in all such work, the Holy Spirit was magnified, and His power continually invoked.

The life story of Dwight L. Moody is one of the most thrilling pages in the history of the Christian Church. As we read it we are amazed at the power of that man, not only over the ignorant and degraded, but even over the cultivated young men and women in our universities. Perhaps there is no more re-

markable episode in the entire book than the account of his victory over the irreverent and riotous students at Oxford and Cambridge. The conversions resulting from the united work of Moody and Sankey are numbered by the hundreds of thousands on both sides of the ocean. And these were no mere expressions of feeling or of intellectual belief. They were in the great majority of cases followed by the moral transfiguration of the life. Impure lives became clean, frivolous lives gave place to lives of serious purpose, dishonest lives were made honest, selfish lives were transformed and became kind and benevolent. The restitution of articles wrongfully acquired was a common occurrence, and many a quarrel was settled, many a wrong righted under the influence of this work. To-day the churches of Britain and America owe an incalculable debt to these two men, by whom many of their best workers were led to Christ.

When we ask, What is the power that has produced these remarkable results? we are irresistibly driven back to the scene at Pentecost. The only thing that all successful evangelists possess in common is the power of the Holy Spirit. The baptism of the Spirit is the one qualification upon which they insist with united voice.

Frequently we hear men declaring that the great power for the conversion of men is some particular form of Gospel preaching. It is the "old theology" or the "new theology," it is "election" or "free grace," it is "the persuasiveness of divine love," or it is the "fear of divine wrath" that must secure the conversion of the ungodly. Some attribute the rarity of conversions to the culture of the ministry, others

to the ignorance of many preachers. But when we study the lives of the successful soul-winners we find among them the greatest possible variety in point of education and natural gifts. The Wesleys were men of high standing in Oxford University. Moreover, they were descended from a line of cultivated men and women. As to theology, they were Arminians, while their sometime friend and yoke-fellow, Whitefield, was a stern Calvinist. Theological differences at length made it impossible for them to work together; yet they carried on their work with equal success, and Calvinism and Arminianism seemed to be about equally potent in winning the hearts of men. Dr. Finney was an ardent advocate of the New School Presbyterianism of his day, and won his thousands of converts by a system of preaching which was warmly denounced by Nettleton and Beecher, both of whom accomplished similar results, only less extended, with the Old School theology as their instrument. Mr. Moody was uneducated, but an earnest student of the Bible and a supporter of the most conservative views regarding its composition and history. Yet he was often associated in his work with Professor Drummond, a man of high scholarly attainments and progressive views. Between the two there was the most perfect sympathy and confidence, and they reaped together in the harvest fields of the Lord the results of their united seed sowing.

Scholarly Paul and rude Peter, the loving Wesley and the terrifying Whitefield, the independent Finney and the conventional Nettleton, the conservative Moody and the liberal Drummond have all been blessed of God in the salvation of numberless souls.

They have been men of widely different characteristics and diverse temperaments. They have not been agreed among themselves on many points that have seemed to them vital. But they have invariably been men of consecration and devout purpose. They have made soul-winning the great end of their effort. And they have been filled with the Spirit.

The nineteenth century has been almost as conspicuously an evangelistic century as it has been a missionary century. The number and achievements of its evangelists have far surpassed those of any preceding age. Efforts to reach the unchurched and to save the utterly ungodly are more varied and more effective to-day than ever before. Still, the work is just beginning. The evangelism of the past hundred years has been experimental rather than exhaustive. What has been done is but a trifle in comparison with what might be done. It is little more than a demonstration of the limitless possibilities of a widespread and universal evangelism. The number of evangelists and evangelistic preachers is disproportionately small. The new century is to witness a great advance along this line. Otherwise there will be an unprecedented decadence in the oldest and most firmly established churches in the land.

The time is ripe for a new ideal of evangelism. Hitherto this form of work has been altogether sporadic. Its method has resembled that of an army making a sudden raid upon some exposed territory and carrying away numerous prisoners and more or less booty, but having no thought of permanent or complete conquest. In fact, there has been nothing of permanence or completeness about it. In every

case the work is carried on for a limited time in one community and then transferred to another without any thought beyond the making of as many converts as possible in the given time.

The religious condition of America or Great Britain or any other so-called Christian land is much like that of Palestine in the early days of Israel's occupancy. When Joshua led the tribes across the Jordan, they at once undertook a preliminary conquest of the land by which all the nations in occupation were subdued, and a location was secured for each of the tribes in the portion allotted by Moses. But in every allotment there still remained numbers of the original inhabitants who proved a serious cause of irritation and danger to Israel. Not seldom they were brought into subjection to these peoples, or were led by them into idolatry or worse sin. And it was not until the time of David that a complete conquest was made by which all the heathen peoples were either expelled from the country or reduced to a condition of permanent servitude. Then, for the first time, Israel took its place among the leading world powers and became conscious of a strong national life.

The America or the England of to-day is a nominally Christian land. The preliminary conquest has been made. Every community has its church and other institutions of religion. Christian sentiment holds sway over the land as a whole. But there are still multitudes of souls that have not been touched by the power of the Christ. In every hamlet there are many unchristian people. As a rule they outnumber the Christians. And sometimes their power is such that they even hold the church in subjection

and render it powerless for good. How often are the hosts of intemperance or impurity or worldly greed firmly intrenched in the very centres of Christian light, to the great annoyance and danger of the disciples of Christ!

Take Puritan New England, for example. In her oldest and best communities, where the Gospel has been preached regularly and the work of the Church has been carried on unremittingly from the days of the first settlement of the country, the persistence of ungodliness—yes, in many cases the *growth* of ungodliness—is a perpetual menace to the very life of the Church. In the leading cities the churches keep up a masterly retreat before these advancing hosts of sin. First one post is abandoned and then another as the waves of unchristianized population sweep on, and the churches try in vain to keep pace with the movement of their recognized constituencies, while little or nothing is done for the salvation of the multitudes who are coming in.

Here then is the opportunity for a “new evangelism.” The demand is not for some new system of truth or some new method of presenting the Gospel. It is rather for a directly aggressive work which shall look for completeness in its results. In the rural community the evangelistic idea must be introduced into the regular preaching of the Church. Instead of struggling for a mere existence, vainly endeavoring to hold its own, the Church must make a determined forward movement aiming at the complete Christianization of each community. And in the cities the churches must meet the incoming tide of ungodliness with a strong and spiritual Gospel, expecting the con-

version of men. That the population surrounding a particular church has wholly changed, the godly being displaced by the indifferent or ungodly, is not a valid reason why the church should abandon its location. Rather is it the best of reasons for remaining and carrying on its work with redoubled earnestness and power, that the ungodly may be converted.

Jesus said to the Pharisees of His time: "I came not to call the righteous, but sinners." And the same is His purpose for His Church. And there are sinners among us. There are souls living in daily bondage to appetite or passion or evil habit. There are lives that are being spent in darkness and crime. There are multitudes whose only thought and hope is of the earth. They have no fear of God before their eyes, no love of God in their hearts. To many of these the Gospel never comes. The Church fails to reach them, and the preaching in our pulpits has no application to them. Yet these are the very persons for whom Christ died. It was to save them that He came. The Christian Church that is not saving sinners might as well close its doors. The disciple who is doing nothing for sinners needs a new salvation for his own soul.

The coming age must be pre-eminently an age of evangelization. The partial conquests of the past must be completed. We must dare to plan and we must be strong to execute a finished work. Not to seek our own edification, but to labor for the salvation of sinners must be our chief aim. And there is no reason why we may not expect the most unqualified success. The power which enabled Mr. Moody to win hundreds of thousands is freely offered to all Christian workers. The power which has built up the

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glorious structure of the Christian Church in the face of mighty obstacles is able also to give that Church a complete victory over all enemies. Then let us have a new evangelism that shall differ from the old only in the fact that it shall complete what the old evangelism has begun. Let it be new in the largeness of its hopes, new in the extent of its activity, new in the definiteness of its purpose; but old as the Gospel of Jesus Christ in its desire for the conversion of sinners and in its reliance upon the power of the Holy Spirit for the accomplishment of this end.

CHAPTER V

REVIVALS TRUE AND FALSE

THE record of the world's religious progress is a history of revivals. The spiritual movement of humanity resembles the action of the rising tide on the seashore. There are periods of recession and stagnation alternating with rapid forward movements, each of which reaches a higher level than any that has preceded it. A revival is such an onrushing wave of spiritual influence and enthusiasm that lifts the Church of Christ to a new plane, enlarging the sphere of her service, elevating her standards of character and action, and infusing new zeal and aspiration into her members. Receiving its impulse from a fresh baptism of the Holy Spirit, the tide overflows and saturates all things with its invigorating life. From the Day of Pentecost until the present this has been the method of progress in the Church, and it will doubtless continue to be the method so long as human nature is one of the factors involved in the problem of salvation. That a steady upward movement, even if slow, would be preferable to this irregular progress is a very plausible theory, and one often advocated by dreamy idealists; but the appeal to facts fails to discover any such steady advance, and we are concerned with facts, not theories.

From the view-point of unvarying experience the revival appears as a vital element in the process of human redemption. No product of spiritual power is more direct, more natural, or more earnestly to be desired by all sincere Christians. To promote true revivals and to increase their frequency and power should be the study of every intelligent Christian worker. Yet there is probably no other phase of Christian work concerning which such confusion exists and so great a diversity of opinion among the most devoted workers. In many minds there seems to be an utter lack of clearness as to what constitutes a revival; and this inevitably leads to the widest differences of opinion as to its value and results. The word "revival" is often used loosely or in a careless fashion, the term being applied to phenomena of a wholly different nature. Not seldom it is a counterfeit that masquerades under this name and so passes itself off for a coin of the realm.

The most dangerous modern counterfeit of the revival is the *religious boom*. It is a common thing in these days for a church to pray for a revival and to adopt means to promote the desired end when the real object sought is a boom in the church. Again and again we have seen the process repeated. A church begins to decline in numbers or to fall behind in the race for supremacy. The demands of the work are large and financial stringency is impending. Workers are few and the outlook dark. The alarm is sounded and the members are aroused to the consciousness that unless something is done speedily the church will go into a decline. Meetings are held to discuss the situation. Ere long some one suggests,

"Let us employ an evangelist and get up a revival." To the business minds this seems a practical solution of the difficulty. To the profoundly spiritual it is also a welcome suggestion, and they urge their brethren and sisters to unceasing prayer for the success of the movement. Of course, many of them are deeply in earnest; but even among the most spiritual the predominating thought both in prayer and in labor is for the building up of the church rather than for the conversion of sinners or the rescue of lost souls.

At length the work is in progress. It may be carried on for many weeks with great vigor. Meetings are multiplied and Christians are active in bringing their friends to attend them. The first step toward success is the attraction of large crowds. Then the preaching is earnest and vivid: but its chief aim is to induce hearers to make an immediate decision for Christ *and the Church* (especially the Church). Much is said, to be sure, about conversion, repentance, conviction of sin, etc.; and certain conventional "experiences" are encouraged: but the final results are measured by the number of those who, having satisfied the popular requirement in this matter, apply for admission to church membership and enter into the approved religious activities. If the number of additions to the church is large, there is general rejoicing and not a little self-gratulation over the "glorious revival." But if the church is not increased in numbers, the work is considered a failure.

Now, it often happens that meetings are held such as have been described, and many so-called converts are secured who are brought into the church, and all the while the church has received no fresh influx of

spiritual life. There may have been a temporary enthusiasm, a passing flurry of zeal in certain forms of religious work; the prayer-meeting may have been more fully attended than usual, and there may have been a greater readiness in prayer and testimony; financial burdens may have been made easier because borne by a greater number; the threatening clouds may have been dispersed for a time: but there has been no rise in the tide of spiritual or moral life within the church; there are the same low standards, the same unchristian practices, the same worldly motives and aspirations. In every such case it is only a question of time when the old difficulties and perplexities will return with added force.

A religious boom is not a revival. It is a worthless counterfeit. It is a curse to the Church and to the world. Its effect is always to retard the progress of true spiritual religion and to impoverish the kingdom of God. Not to increase the membership of a church or to lighten its financial burdens is the object of a revival, but to stimulate the spiritual life and activity of Christians, to lead them to higher views of truth and duty, to deepen consecration, and to exalt character.

Said the devout pastor of a spiritually dead church: "I wish we might have a revival, even if it blew my church into atoms!" How many disciples would pray for a revival if they thought it would produce such a result? How many ministers would dare to pray in their pulpits: "O Lord, revive Thy work here, even though it causes the submergence of my church in that of the rival sect across the way"? Yet it is unquestionably true that a genuine and wide-spread

revival would mean the ecclesiastical suicide of many a church in America. There are churches, and not a few of them, whose very existence depends upon the limited spirituality and consecration of their members. There are churches that have grown out of personal dissension or theological intolerance or unchristian vanity. Other churches there are that have had their origin in needs long past, and that should now be merged in neighboring churches. There are small churches struggling along side by side in little communities able to support but one; and yet none of them has grace sufficient to surrender the field to the others. And the appearance of life is kept up in these churches by a process of galvanism known under the name of "revivals."

The overcrowding of churches in small towns—yes, and in the best portions of the large cities as well—causes a great waste of the Lord's money and of spiritual energy. More than that, the rivalries of the different sects and sometimes of different churches of the same sect seriously impair the influence of the Church in the world. The closing of many a church would be an unspeakable blessing to the community in which it is located. A wide-spread diminution of the number of churches in our land in the interest of comity and co-operation would mark a great advance in the kingdom of God. It would be an unmistakable token of true revival.

The time has come when every intelligent church should taboo the religious boom. It ought to be plainly stamped as a counterfeit coin and refused circulation in the marts of the kingdom. When we pray for revivals and work for revivals, it should not be

that our work may be made easier or our schemes more successful, but that the spiritual standards may be exalted, even though it double our burdens and overturn our pet schemes.

Another mistake regarding the revival is to confound it with evangelism. It is common to speak of an evangelist as a "revivalist." Dr. Charles G. Finney's famous *Lectures on Revivals* would be more properly entitled *Lectures on Evangelism*; for, while they deal in part with the subject of revivals, they dwell at greater length upon evangelism, and no distinction is made between these wholly distinct lines of effort. In practice revivals and evangelistic effort often go together, yet they are quite distinct in their nature and results. Evangelism is the direct effort of Christians for the conversion of the unsaved. The shepherd searching for the lost sheep, the woman seeking the lost coin, the fisherman casting his net in the waters,—these are types of evangelistic service. The sphere of evangelism is the unchristian world. It reaches out to draw souls into the kingdom. The person with whom and for whom it labors is the sinner,—not the backslidden Christian, not the half-hearted disciple, not the weak and stumbling citizen of the kingdom, but the hardened, degraded, rebellious sinner, the criminal, the brutalized, besotted wretch in the gutter, the willing slave of lust or appetite or passion.

A revival, on the other hand, is a work primarily *within the Church*. It implies a change in the spiritual life and standards of disciples. There may be no additions to church membership. There may be no immediate effort for the conversion of sinners. But

there will be the acquisition of new spiritual power. There will be a broadening of the spiritual outlook. There will be new ideals of life on the part of Christians. Character and conduct will be keyed to a higher pitch. The spiritual vision will be clarified. Conscience will become keener and more decisive in its judgments. There will be a renewal and deepening of consecration, a more perfect surrender of the will to God, a larger spirit of Christly self-sacrifice, a more earnest devotion to the work of saving the world.

Evangelism may be carried on—and successfully—without a distinct revival in connection with it. In fact, the Church is always carrying on that work more or less faithfully, even in times of spiritual stagnation. It would be difficult, however, to conceive of a revival that was not accompanied or immediately followed by a fresh impetus of evangelistic effort. The first effect of an exalted spiritual condition is to awaken concern for the salvation of the lost. And this is followed by a second effect, viz., a new efficiency in the work of saving them. The initial phenomenon of Pentecost was a revival. In fulfilment of the Master's promise there was a marvelous outpouring of the Holy Spirit which lifted the disciples to a new and wholly unknown spiritual elevation. It was this extraordinary spiritual exaltation which gave their words new power and resulted in the conversion of thousands. And so it has been in all the subsequent ages. A revival in the Church has always been the precursor of increased evangelistic activity and fruitfulness. It has never failed to awaken anew missionary enthusiasm. Still, cause and effect have

in some instances been rather widely separated. As a rule the evangelist has been welcomed by the Church, while the revivalist has been looked upon with disfavor and sometimes with deepest animosity.

The great Reformation under Martin Luther was in the truest sense of the word a revival. For centuries the spiritual life of Christendom had been receding, till at length it had reached a very low level. Not only was the Church devoid of spiritual ideals and religious earnestness, but even the clergy had sunk to a condition of moral corruption utterly without parallel. The most sacred institutions and services were prostituted for gain. Vice and crime found shelter at the very altars of God. And it seemed as though the last spark of the Christly spirit had been extinguished. Then came Luther with his fearless exposure of prevailing sin and his equally fearless defiance of the powers of evil. The sleeping conscience of Christendom was awakened. The Gospel standards of life and conduct were once more brought to the front. The Church was made to see how utterly unworthy were the prevailing ideals of duty and of character.

How did the Church receive the great revivalist? She cursed him. She threatened him. She tried in vain to put an end to his work and even to slay him. He was denounced as the enemy of Christendom. Why? Because he began a work which was to undermine the ancient Church and displace it with another and purer Church? No. For the disintegration of Romanism was not the work of Luther and his followers, but of the Church of Rome herself. Had Luther been recognized as the herald of a larger spir-

itual life and his preaching welcomed, Protestantism would have been only a revived and purified Romanism, the inspiration and glory of the true Catholic Church, instead of being forced to separate itself and seek a new life, leaving the mother Church torn and well-nigh dead. Despite the separation, however, the Romanism of to-day reveals something of the revival power of the new Protestantism: for it is a far cry from the pagan darkness of the Church of the fifteenth century to the comparative purity and Christliness of American Catholicism at the opening of the twentieth century. The antagonism of old Romanism to Martin Luther was not on account of any foreseen rupture of the Church, for Rome had no idea of the possibility of such a rupture. Rather was her hatred awakened by the failure of the German monk to recognize her life and teaching as the highest possible standard for man. It was the old spirit of the Pharisees and scribes, the stubborn refusal of the human heart to acknowledge its imperfection and unfaithfulness.

Long years passed before the Reformation produced any marked activity in the form of true evangelism. So universal had been the decadence of the spiritual life that it was a matter of centuries merely to restore the Christianity of the Church and to kindle afresh the fires of holy zeal and pure life that had been so long extinguished. What wonder that missions and evangelism languished! But when the Protestant revival had become thoroughly established, then came the era of aggressive work for the salvation of the outside world, the fullest glory of which is yet to be revealed.

The Wesleyan movement in Great Britain was also

a revival in its essence. The Church of England had grown cold and careless. The paralysis that results from national establishment had seized upon her, and she was following in the footsteps of her sister of Rome. The Wesleys appear first, not as evangelistic preachers, but as the organizers of a "Holy Club" at the university. Sons of a regularly ordained priest of the Church, they were themselves inducted into the ministry of the Word after the regular order. And their aim was not to lead men out of the established Church or to form a distinct sect, but to infuse a new and higher life into the Church herself by which she should be saved from impending corruption. Such was, indeed, the result of their work. Although driven out from the Church they loved and compelled by force of circumstances to form a new church, the influence of their lives remains to-day not less manifest in the revived Church of England than in the evangelistic and progressive spirit of Methodism.

In our own time the evangelist is encouraged and the revivalist is denounced as of yore. Doubtless the Church still falls far short of her privileges in the matter of missionary labor and evangelistic effort. Doubtless we ought to be much more eager than we are for the conversion of the unchristian world. But there is need also of an exaltation of the life within the Church. The times call for a rapid advance in our conceptions of truth and duty. And the prophets are not wanting to lead us in the great revival. But we draw back. We hear an unaccustomed sound in the pulpit and we cry "Heretic!" or we denounce the preacher as extreme and fanatical. We clamor for "the old Gospel" week by week; and when we talk of

the old Gospel we mean the pictures of life and the standards of duty that have done service for generations back. Yes, it is true that the Christians of this most enlightened age are unwilling to hear a Gospel that pricks their consciences or demands their serious thought. Now, as ever, men are more eager to have their neighbors awakened than to be awakened themselves. With regard to truth we long for "the deep sleep of a settled conviction," and with regard to duty we prefer a fixed and conventional standard to a constantly rising personal standard. Revivals mean disturbance in both directions. They demand new interpretations of truth,—earnest, prayerful, unceasing thought upon the "mysteries of godliness." They also demand a continuous examination and readjustment of our standards of life and conduct.

It is not an uncommon thing to hear revivals denounced and even ridiculed by Christian people. In fact, there is a wide-spread prejudice against revivals in the minds of the most intelligent and thoughtful Christians of our time. The explanation of this prejudice is to be found in the common misinterpretation of the term "revival" and in the extravagances that have characterized false revival work. The inevitable reaction that follows the "religious boom," the clap-trap and nonsense of many itinerant evangelists, the meaningless and often harmful physical phenomena that have attended the preaching of many popular "revivalists" such as Peter Cartwright and Dr. Finney, the undue excitement that is often encouraged by them,—all these things have been associated in the public mind with the term "revival" and have brought it into disrepute. But, as I have endeavored

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to show, these are indications of a counterfeit, or are characteristic of something wholly different from a true spiritual revival. That can have no objectionable features. It always means greater intelligence, more holiness, a deeper enthusiasm for all that is good, a broader charity for others, and a stricter watch over self, a growing love for all mankind. Can any Christian object to these?

CHAPTER VI

THE TEMPERANCE MOVEMENT

THE by-products of spiritual effort are numberless. They manifest themselves in every department of our complex life,—the moral, the social, the physical, the intellectual, the æsthetic, etc.,—and they vary greatly in value and importance. Typical of the socio-moral influence of Christianity is the modern temperance movement,—one of the noblest reforms ever undertaken in the history of man.

The “modern” temperance movement, I say: for temperance according to present ideals, *i. e.*, the general practice of total abstinence from the use of intoxicants as a beverage, is a product of nineteenth-century religion. True, there had been total abstainers in all ages. The Rechabites were no less famous in Old-Testament times than were those who adopted their name in recent years. But they were recognized as holding a peculiar position in society, and so far as we know they never made any effort to extend the principles of their clan to other tribes. And so, in different ages and countries, there were sporadic and limited movements based upon the principle of abstinence. It was not till the first decade of the nineteenth century was past that a systematic and organized effort was made to check the growth

of intemperance or to suppress the evils connected with it. Then it was the Church that took the initial steps in the matter. In fact, the movement has been closely allied with the Church throughout its entire history, and every triumph in this field is a direct victory for the Christian Church. From the Church the workers have been drawn; and the only permanent results are those which have been achieved through the aid of the Holy Spirit. True temperance reform always has been and always must be a work of the Spirit. Whatever is accomplished in this direction by other means is of uncertain value and more than doubtful permanence.

The growth of the temperance ideal was slow. At the first only distilled liquors were considered harmful or dangerous; and the use of malt liquor, wine and cider, in moderation was encouraged. Early temperance advocates even built a brewery in Boston for the accommodation of the members of their temperance society. But the experience and growth of a quarter of a century brought men to higher ground, and the movement arrayed itself against all intoxicating beverages of whatsoever sort.

It was about the year 1840 that a great campaign began both in Great Britain and America, which has been characterized as "a moral suasion crusade." At that time there was no thought of invoking legislative aid or of restraining the manufacture or sale of intoxicants by law; but the entire force of temperance workers was devoted to persuading men to give up drink.

In Great Britain the work centred about the person of Theobald Matthew, a Roman Catholic priest,

known to the world as "Father Matthew." At the instigation of a Quaker friend, he organized a total abstinence society in Cork in 1838. Beginning with an enrolment of sixty names, the number of signers to the pledge had increased to ten thousand by the close of the year. Before the close of the second year of the crusade the number had mounted to seventy-five thousand, and the founder started on a tour through the principal cities and towns of the island with the most astonishing results. At Limerick seventeen thousand names were appended to the pledge in two days, and a continued work secured from one hundred to one hundred and fifty thousand. Two days' work at Waterford was rewarded by eighty thousand signers. In another city there were eighty thousand, in another twenty-five thousand, in another forty thousand, and so on, until within four years from the date of the first effort there were not less than five million pledge-signers in Ireland out of a population of less than eight and a quarter millions.

It is to be assumed that many of these persons lapsed; but the real influence of the movement is not measured by the names on the pledge rolls alone. The genuineness of the work is abundantly proven by its effect upon the liquor traffic of the country. In the localities where the work was carried on many distilleries, breweries, and public houses were closed for want of patronage, and court calendars were cleared of criminal cases as if by magic. Lord Morpeth, Chief Secretary for Ireland, said that "the duty of the military and police in Ireland is now almost entirely confined to keeping the ground clear for the operation of Father Matthew." We may get some

notion of the extent of Father Matthew's work when we read that the annual consumption of alcoholic liquors decreased from twelve and a quarter millions of gallons in 1838 to about five and a quarter millions in 1842. In 1843, there was a great demonstration in Cork in honor of Father Matthew and the "redemption of Ireland." The same year the campaign was carried into England and nearly two hundred thousand persons signed the pledge, more than sixty thousand being received in London alone. America welcomed Father Matthew in 1849, and he remained on this side the Atlantic for more than two years, during which time he secured about six hundred thousand pledge-signers.

The work of this devoted priest has had no parallel in modern times unless it be in the strictly religious campaign of the great evangelists, Moody and Sankey. It was therefore a great grief to him to perceive a growing reaction from his labors in the closing years of his life. The consumption of intoxicants, which had been so marvelously diminished, again increased, and the results, though glorious in themselves, appear to have been but transient.

While Father Matthew was carrying on his campaign in Great Britain, a temperance crusade of no small significance was taking place in America. It began with the sudden reformation of a club of six inebriates in the city of Baltimore in 1840. Together they took the pledge and their club was henceforth known as "The Washington Temperance Society." The close of the first year saw not less than one thousand reformed drunkards in their ranks. Soon one and another of these men were invited to New York,

Boston, and other places, and the "Washingtonian" movement began to spread. Scores of local organizations were established, and hundreds were induced to take the pledge. As a distinct phase of temperance agitation the Washingtonian movement was short-lived. Its entire history covers only three years; yet in that time it is estimated that no fewer than six hundred thousand persons signed the pledge, and probably a hundred and fifty thousand of these were permanently reformed. An early product of the movement was Mr. J. H. W. Hawkins, who became very active as a temperance speaker, and continued in the work for eighteen years, delivering addresses in nearly every State in the Union, and accomplishing much for the cause. The organization of the "Sons of Temperance" was also a direct result of the Washingtonian crusade: so that, although the career of the movement was short, its influence has been felt in all succeeding temperance work, and we are to-day profiting by the lessons it has taught us.

National Temperance societies have been formed, in England in 1856, in America in 1865, both of which accomplish much in the circulation of temperance literature and by rendering assistance to temperance workers in different localities as the need may arise.

One of the most remarkable campaigns against the forces of intemperance which the past century witnessed was that known as "The Women's Crusade." It was the day before Christmas, 1873, when a band of seventy-five women gathered with their friends and well-wishers in the Presbyterian church of Hillsborough, Ohio. The previous evening, Dr. Dio Lewis had told them how his mother, forty years before, had

conquered the saloon-keeper who was ruining her husband, by persistent prayer, in which her friends joined her. And he asked how many of them would be willing to undertake a similar work, and the gathering of these women was their response to his challenge.

After a brief service of prayer and a short time spent in preparing an appeal to the rumsellers, the women marched forth two by two, singing as they marched:

“Give to the winds thy fears,” etc.

They went directly to the saloons and drug stores and hotels, singing as they entered each. Their method of proceeding was to read their appeal to the proprietor, following it with prayer, after which they continued to use such persuasion as the occasion suggested. Some readily yielded to their request; but the most opposed them and abused them. Still, they continued their efforts until the number of drinking places was reduced from thirteen to four,—a hotel, a drug store, and two saloons, that sold with great care. The meetings for prayer were continued through the entire winter, and their effect in strengthening the temperance sentiment and the moral life of the community was abundantly manifest.

At Washington Court House, a neighboring town, a similar movement resulted in the closing of eleven saloons in eight days, besides the pledging of three druggists to sell only on prescriptions. This closed the liquor traffic in the town, but a new license was quickly taken out and a stock of liquors supplied by a wholesale dealer in Cincinnati. The women followed the consignment of liquor to the new saloon

and besieged the place with prayer till the keeper surrendered and the victory was complete.

The movement spread rapidly through Ohio and into adjoining States, crossing the Mississippi River into Kansas and Nebraska, and sweeping southward through Missouri, Kentucky, and West Virginia. In every place the leaders of the crusade were women of the highest standing in society,—the wives of judges, physicians, clergymen, and prominent merchants. In some places they were roughly treated, and a few of them were even imprisoned; but their work was grandly successful, their only weapon prayer, and their dependence on the power of God. Never in any instance were they guilty of violence, and when they destroyed liquors it was always with the permission of the owner.

Like the Washingtonian movement, the Women's Crusade was a temporary effort. After blessing thirteen States with its labors, the crusade passed out of sight, and upon the foundation which it had laid has been built the most prominent temperance organization of the present time, the Woman's Christian Temperance Union. This Union was organized in Cleveland, Ohio, in 1874, and during the little more than a quarter of a century of its existence has grown to colossal proportions. It has branches in every State and Territory, and under the title of "The World's W. C. T. U." has established societies in many lands.

The W. C. T. U. represents most perfectly the modern craze for organization. Its work is distributed among about forty different departments. And it is no uncommon thing to find in one of our little communities a branch of this society with half a dozen

members, each of whom must hold several positions in office or committee in order to meet the requirements of the organization. To the direct advocacy of temperance in various methods, the Union adds the strenuous effort for woman suffrage and work in behalf of social purity as well as a crusade against narcotics. Some idea of the variety of work attempted by the Union may be gathered from the following list of departments in a single State. "Juvenile Work, Sunday-School Work, Scientific Temperance Instruction, Sabbath Observance, Legislative Work, Young Women's Work, Bible Readings, Evangelistic Work among Railroad Employees, Efforts to Induce Corporations to Require Total Abstinence in their Employees, Friendly Inns, Flower Mission, Woman's Exchange, Prison and Police Work, Health and Heredity, Unfermented Wine on Lord's Table, Department of Statistics, Work among Colored People, State and County Fairs, Conference with Ecclesiastical, Educational, Medical, and Other Bodies, Franchise, Suppression of Impure Literature, Railroad Rates, Agent for Union Signal and Memorial Book, Parlor Meetings, Relative Statistics, Literature, Peace, Social Purity, Narcotics." In addition to these many departments of work, the Union sustains and manages a National Temperance Hospital, a Training School for Nurses, a Woman's Lecture Bureau, a Woman's Temperance Publication Association, and numerous other enterprises.

The strongly political attitude of the organization in advocating woman suffrage and in throwing the entire weight of its influence in support of the Prohibition party led to a rupture in 1890, followed

by the establishment of a distinct society known as the "Non-Partisan Woman's Christian Temperance Union," which has spread somewhat widely. Still, the original organization is the true representative of the movement, and the principles advocated by that organization are the controlling principles in all present-day temperance agitation.

Parallel with the growth of the W. C. T. U., but much earlier in its inception, is the effort to suppress intemperance and kindred evils by some form of legislative or penal enactment. For more than half a century "Prohibition" has been the favorite war-cry of temperance advocates, and numberless methods have been devised, from municipal "No License" to national prohibition, for stamping out the giant evil from the land. Two or three individual embodiments of this principle demand special attention.

First among these is the famous "Maine Law," drafted by Neal Dow and passed by the Legislature of the State of Maine in 1846. This bill, with its subsequent amendments, was a stringent prohibitory enactment accompanied by the right to seize, confiscate, and destroy all intoxicating liquors of whatever kind kept for unlawful sale. This law was vigorously enforced for a time at least, and its results were highly beneficial from the standpoint of material prosperity. Previous to the enactment of the law Maine had been a rum-ridden State. One who was in a position to know has characterized it as one of the poorest and most drunken States in the Union. An immediate effect of the law was the complete suppression of the wholesale liquor traffic throughout the State, the closing of every distillery and brewery, and the

reducing of the retail liquor trade to inconsiderable proportions. This was followed by a radical change for the better in the matter of wealth and material prosperity. That the law was disregarded in many communities, and that there have been times when its general administration throughout the State has been exceedingly lax, is an open secret. Nevertheless, Maine has for more than fifty years been an object-lesson to the entire country of the strength and weakness, the working and the failings, of prohibition.

Several other States, some of them temporarily, others permanently, have followed the example of Maine, adopting prohibitory measures. The "Constitutional-Amendment" method has, however, superseded that of mere legislative enactments in popular favor because of its greater permanence. Prohibition advocates have learned from experience that an act of Legislature can easily be repealed, and that very slight fluctuations of feeling may cause such repeal before an act has been fairly tried. A constitutional amendment is less easily secured, but the difficulty and delay in securing it are more than compensated by the equal difficulty of removing it.

The growing sentiment in favor of legislative suppression of the liquor traffic culminated in the formation of the National Prohibition party about the year 1870. From that time, with increasing numbers and more thorough organization, it has put in the field candidates for all national and State offices, and has used all the means known to political workers to make its influence felt throughout the land. Its declared aim is to secure prohibitory amendments to both State and national constitutions, and to obtain suf-

frage for woman. Probably few intelligent supporters of the party believe that its nominees will ever be actually elected, or that any original legislation will be achieved directly by its members, yet there is a reasonable hope that the "balance of power" may fall into the hands of the party so far that its leaders may dictate to a degree the action of the other parties and compel them to show at least a measure of deference to the wishes of temperance people.

This hasty review of the growth and progress of the temperance movement in some of its leading phases during the nineteenth century reveals among other things the fact that in the course of the years a radical change has taken place in the popular ideals and methods of temperance advocates. The methods at first employed have been almost wholly abandoned. The early principles have been declared inadequate, and they have been displaced by new ones. Moral suasion, prayer, and reliance on the Holy Spirit have been exchanged for the ballot box, the police court, and the spotter. Suppression, not persuasion; reform, not regeneration, is the end sought by the temperance worker of to-day. To stamp out the traffic in intoxicants by drastic legislation is considered the only practical and permanent method of solving the problem of intemperance.

Father Matthew, John B. Gough, the Washingtonian movement, and the Women's Crusade are true exponents of the early methods and ideals of temperance reform. The only force employed was spiritual. It was the influence of character, of brotherly love, of patient entreaty, of prayer, of the Spirit of God. The conversion of men, if not to God at least to

temperance principles, was the end sought. Whether with the drunkard or with the rumseller there was no thought of coercion. Each was treated as a human being amenable to reason and persuasion, as a child of God with a spark of divine life. The attack was made upon the conscience, upon the feelings, upon the shame or pride or pity or ambition of the individual as circumstances seemed to direct. There were no denunciations of any class, and feelings of hostility were not engendered. Even the saloon-keeper was looked upon as a brother to be reclaimed, not an enemy to be cast out.

In recent years, however, the spirit of the movement has been wholly changed. We are told that moral suasion is a failure. It is openly declared even from our pulpits that there is little hope of the conversion of either the drunkard or the rumseller. Prayer has not been entirely abandoned, for that would be an open desertion of the standards. But small faith is manifested in spiritual forces, and men have come to look for salvation to the omnipotent ballot. "Salvation by legislation" is the Gospel of the up-to-date temperance advocate. "Let us enfranchise woman. Then we shall go to the polls and pile up large majorities for prohibition,—local, state, constitutional, eternal,—and our land will be redeemed from the curse of intemperance!" Such is the temperance spirit at the opening of the twentieth century. The drunkard is cajoled, the dealer in ardent spirits of every sort is outlawed, violent passions are awakened, dishonesty and hypocrisy are fostered, and numerous other evils grow out of the policy of forcible annihilation.

Now, let us make a brief comparison of the two methods of work and see which is the more effective. A prominent writer on temperance questions says: "Like all similar undertakings, the Washingtonian movement demonstrated that mere moral-suasion methods cannot overcome the organized liquor traffic." In reply we ask, How has this been demonstrated? If Father Matthew, single-handed, could win five millions of people to the pledge and reduce the consumption of liquors in Ireland from twelve and a quarter millions of gallons to five and a quarter millions in four years, what might not be accomplished if the great host of Christian temperance people in this land followed in his steps? On the other hand, what State or community can show any such results from the prohibitory method? "But that was a temporary gain. It was followed by a sad reaction or backsliding!" Doubtless. And do we never hear of reactions from prohibition? Are there not times when the pioneer State of Maine becomes notorious for its lax enforcement of the law? Was not George C. Haddock murdered in Sioux City, Iowa (another prohibition State), for attempting to secure the enforcement of the State prohibitory law against some of the one hundred open saloons in the city? Has it not become a byword that "prohibition does not prohibit"? Again, look at the six hundred thousand pledge signers won by the Washingtonians, of whom at least one fourth are declared to have been permanently redeemed. Remember the thousands who were rescued by the persuasive eloquence of John B. Gough. Recall the marvelous victories won by the Crusaders, victories that not only closed

saloons but secured the conversion of saloon-keepers and transfigured the moral life of entire communities.

Of course, the results of these efforts could not be made permanent without continuous labor. The Washingtonian movement lasted but three or four years, and the Woman's Crusade much less than that time. Why could they not have been continued to the present time? Was there anything in the nature of the work to limit its duration? Suppose the prohibitory method were equally transient, would it produce any good results? Experience has proven that it would not. It requires the utmost vigilance and ceaseless effort on the part of the temperance people in the prohibitory States to keep them from lapsing. And the strict enforcement of the law in every one of them is spasmodic. Even in individual communities, such as the city of Cambridge, Mass., where the proximity of a license city like Boston greatly modifies the problem, every temperance worker knows that the least relaxation of watchfulness or diligence would result in a return to license.

The abandonment of the original moral suasion ideal, or the exaltation of legislative coercion over that ideal, is the abandonment of *Christian* temperance work. As the alliance of the early Church with the imperial power of Rome paganized Christianity and deprived it of saving power, so the homage paid by the temperance movement to the ballot and legislation has reduced to the level of a mere worldly reform that which began as a great force for spiritual regeneration. And so long as this tendency predominates, temperance agitation will be a source of strife and enmity in our land, resulting at best in a super-

ficial reformation that does not touch the core of the evil.

The pendulum has swung to the extreme of the arc. Coming years must witness a return towards the primitive ideals. I do not say that all prohibitory or restrictive methods will be wholly abandoned. They may have their place. But they must be subordinated to the supremely Christian ideal of moral suasion. Prayer, the Gospel of love, the power of the Spirit, consecrated effort for the regeneration of all who have fallen under the curse,—these must be the ruling principles. All else must be secondary. Prohibition will prohibit when drunkards are redeemed from the love of drink and rumsellers from the love of selfish gain. Until they are so redeemed, the best of laws is but a Dame Partington's mop in conflict with the Atlantic Ocean.

CHAPTER VII

SOCIAL REGENERATION

THE Gospel of Jesus Christ is nothing if not supremely personal. It addresses the individual, never the mass. Its appeal is always purely spiritual. There is no turning aside to the secular or the social. Jesus Himself steadfastly refused to be drawn into discussions concerning social wrongs or political evils that confronted Him in the course of His mission, declaring that He had come "to seek and to save that which was lost." It is a mistake, however, to infer from this that Christianity is indifferent to social conditions, and that all secular reforms must be accomplished independently of religion. On the contrary, the teachings of Christ have proven themselves the most potent revolutionary force the world has ever known. Tyrannies of government, oppressions of greed, monsters of social iniquity, evil customs and institutions, false ideals,—in short, every form of political, social, or commercial wrong has felt the power of the Gospel and has yielded to its sway.

The spirit of antagonism to the Christian religion that has characterized certain utterances of radical socialism is the outgrowth of ignorance and misunderstanding. Of course, it is true that not a little so-

called Gospel preaching has been narrow and selfish in its outlook. The Church has many times been subservient to tyranny and oppression. She has prostituted her heavenly mission to the most sordid of earthly interests. She has manifested a most un-Christian cowardliness and conservatism. Yet at all times and under all circumstances the spirit of vital Christianity has been working for the amelioration of the oppressed and the downtrodden. The true apostle has ever been a messenger of present blessing, he has been the champion of the weak, the friend of the needy, the leader of every good cause, and the uncompromising foe of all wrong. The fruits of his labor have been manifest in social regeneration not less than in individual salvation.

Says Washington Gladden: "The relation of Social Science to Christianity is, in fact, the relation of an offspring to its parent. Social Science is the child of Christianity. The national and international associations that are so diligently studying the things that make for human welfare in society are as distinctly the products of Christianity as is the American Board of Missions. It is only in Christian nations that such associations exist. Individuals, in lands not Christian, have given thought to such matters; but the existence of associations of men meeting regularly for such studies, and expending upon them precious time and unremitting labor, is a witness to the diffusion through society of philanthropic sentiments,—an evidence that not only here and there a philosopher entertains such thoughts, but that they are the common currency of human intercourse. And this is true only of those societies that have been

Christianized. The very impulse from which Social Science springs is the effect of Christianity."

What is the goal of Christianity? The establishment of the kingdom of God. And what is the kingdom of God? Some organization of a purely religious nature like the Church? Some section of human life entirely separate from and independent of the rest? Or some future condition or state to be entered upon only when this earthly existence is ended? No, it is none of these things. The Master declared, "The kingdom of God is within you." And St. Paul defined the kingdom as "righteousness and peace and joy in the Holy Ghost." Primarily, therefore, the establishment of the kingdom of God implies the right order of things in the individual heart and life. In a word, it is the attainment of the Christly character. Salvation is the rescue of personal character. Sainthood is the perfection of personal character. And these are ideals not for the future, whether near or remote, but for immediate realization. They are to manifest themselves in the present, amid existing conditions and with present forces.

The very nature of this personal regeneration, however, makes it impossible that it should be limited to the individual. Human life is necessarily related life. Man is not a solitary atom,—irresponsible, independent. Every effort to isolate himself is suicidal. Humanity is essentially social. Consequently the establishment of the right order of things in the individual will inevitably bring about the right order of things in the world. The existence of a social wrong necessarily involves the existence of individual wrong. Society cannot sin and the individuals of whom that

society is composed be sinles^c. A nation cannot be corrupt and its citizens incorruptible. Popular customs cannot be godless and popular institutions unchristian while the people among whom they prevail are truly and intelligently Christian. The completed work of the Gospel, therefore, is not merely personal regeneration, but social regeneration. As Dr. Herron has said, in substance, it is no less possible for communities and institutions to be "born again," and no less essential that they should be so renewed, than it is for individuals.

But this regeneration is not a matter of forms and systems. It begins at the heart of things and works outwards. Sometimes we wonder at the tardiness of its outward manifestation. The Christ lives in the midst of social evils and political tyrannies, yet He never lifts His voice against them. He persistently refuses to entangle Himself in prevailing disputes. He makes no war upon the mere form of things. He is concerned with their spirit. Better the form of slavery with the spirit of Christian love than the largest independence with selfishness and indifference. An "Uncle Tom" may find the kingdom of heaven through all the sorrow and suffering of a slave's life, while multitudes of his brethren of a more fortunate generation lose all thought of the kingdom in the self-sufficient indulgence of personal liberty. In society the secret of universal contentment and prosperity is not a perfect system compelling perfect justice, but perfect love blossoming out in an ever more perfect system. In the state a constitutional government marks an advance over absolutism only when the constitution is a genuine expression of a spirit of

human brotherhood. A Magna Charta wrested by force from an unwilling sovereign may become the instrument of increased tyranny. A Lincoln may issue a proclamation of emancipation; but a proud and bitter people may make the condition of the freedman more intolerable than the bondage which he has escaped.

This has always been the attitude of Christianity towards formal evil. The Gospel ever counsels submission and patience, but never with the idea that things shall remain as they are. Not at all. It is persistently working towards the ideal, not by the method of revolution, which is destructive, but by the method of evolution, which is constructive and permanent. The assertion that "Christianity seeks to cheat men of their heaven here by the delusive promise of a heaven to come" is groundless. If the last word of the New Testament to the slave or the down-trodden toiler or the oppressed or the suffering were, "Be resigned," then would its message be no real Gospel. So far from this, its message to every one in distress is, "Be true, loving, Christlike, and patient; and in due time, as the result of these, there shall come relief from oppression, freedom from wrong."

Many times the Christian spirit has expressed itself in some peculiar social form. Where this has been spontaneous and inspired by a simple spirit of Christian love seeking to meet peculiar needs, it has been amply vindicated by its success. But where it has been the embodiment of a social philosophy that has magnified the system beyond the need, there has been inevitable failure. The early Church, for example, practised a temporary and quite spontaneous

communism to meet the special stress of the times. The attempt to foist a communistic system upon the world in later ages has been a conspicuous failure, because the effort has been the outgrowth of individual greed or discontent, rather than the overflow of brotherly love. Voluntary celibacy in the enthusiasm of service has often been a means of achieving great results. But the compulsory celibacy of the priesthood, or the formal celibacy of the Shakers has always failed to secure the expected results of holiness and spiritual growth. In fact, it has been a perpetual hindrance to the most effective service; and, as a social system, the Shaker idea has proved a dismal failure.

Again and again have earnest souls mistaken the genius of the Gospel in its relation to the work of social redemption, and they have sought to embody its spirit in some hard-and-fast form to which all men shall surrender themselves, and so lose the vital religious unit—the individual soul. Brook Farm, the Fourierite and Owenite movements, the Oneida Community, and many similar enterprises, taking their inception no doubt in a truly Christian purpose, have yet missed the mark of successful achievement and have gradually gone out of existence because they have attempted to accomplish by means of an impersonal system what can only be done by personal consecration and sacrifice.

The social influence of Christianity is not to be measured by these sporadic growths of formal socialism, however Christian they may be in their claims and methods. Rather is it to be seen in the steady advance of social ideals along numberless lines

throughout Christendom. Since outward achievement, however deceptive, is the only available measure of spiritual effects, we must make use of these, remembering that their testimony is but an approximation of truth.

When Jesus proclaimed His Gospel, slavery was an institution approved by all nations. He spoke not a word directly regarding the institution, yet under the influence of His teachings the mind of the world has been so transformed that slavery is now seen by all Christian people to be a crime against human rights. Slowly and with difficulty the great battle was waged against the vested interests of the wealthiest and most powerful classes. One by one the nations were convinced and converted to the new ideal of universal freedom, until the time has come at length when human slavery is unknown in any Christian land on the globe.

The pre-Christian ideal of government was absolutism. To be sure, the philosophers had their dreams of a republic, and Rome, at least, had made trial of republican forms. But the chief result of the experiment had been to prove that without the spirit of brotherhood the form of freedom and equality was of little value. Here, again, Jesus is silent. He makes no attack upon imperialism. His apostles counsel reverence for those in authority as the representatives of God. Obedience, respect, submission, are the watchwords of the Gospel. At the same time the leaven of free and independent manhood is thrust into the mass of human life and left to work. What is the result? Runnymede, with its Magna Charta and the birth of constitutional government. Bunker

Hill, with its demand for a government "of the people, for the people, and by the people." Santiago, with its rebuke of cruelty and oppression. These are but three of the thousands of movements by which power has fallen away from the few and favored and has been turned over in more equal measure to the many. And the ideal of a government absolutely democratic, where power shall be equally shared by all, and all shall enjoy its benefits equally, is daily growing more clear, as it is surely drawing more near.

The great International Peace Congress at The Hague is the supreme triumph of Christian influence among the nations. Its work is as yet scarcely begun; but already we can foresee what the effect of that work will be in the gradual but certain extinction of war and the inbringing of universal peace.

It would be impossible to point to a single advance step in our social life, whether it be in the line of prison reform, the prohibition of child labor, the emancipation of womanhood, the right of trial by jury, the obtaining of shorter hours of labor, or any other fact that marks a change for the better in the life of the mass of the people, but has grown directly from the seed of Gospel teaching. And the possibilities of further development are limitless. Indeed, what the world has seen is little more than a prophecy of what shall yet be seen.

The Christian world is just beginning to discover that the Sermon on the Mount is one of the most profound and far-reaching social utterances ever spoken to human ears. The revolutionary effects which it has produced are without a parallel in history. Take the "Beatitudes" with which it opens. They present

a goal of attainment and aspiration wholly new. Take the great principle of action by which this goal is to be reached, "Cast out first the beam out of thine own eye." That is an absolute reversal of all unchristian methods and principles of action. Take the one law in which is summed up the whole code of precept and prophecy,—"Whosoever ye would that men should do to you, do ye even so to them." There is the very quintessence of social redemption in a sentence.

The fatal weakness of social endeavor apart from Christianity in every age has been that the work has been taken up at the wrong end. Men have sought to convert their neighbors first and themselves last. To cast out the mote of the brother's eye has been the universal aim. The reform movements of the present day are conducted, most of them, upon this principle. Men of one class spend their time denouncing the sins of some other class and in calling upon them to renounce their evil ways. The poor magnify the sins of the rich and see in them the cause of all their suffering and misery. The laborer thinks of no wrongs but those committed by the capitalist, and is eager that they should be righted. The rich and the comfortable see very clearly the wrongs in the life of their less favored fellows, and are sure that if they were righted all would be well. And so there is crimination and recrimination with little result except embittered feelings and the growth of class antagonisms. All the while the Gospel is saying, "Begin at the other end. Let each man think first of his own sins and weaknesses. Let reform begin at home." It is an individual matter, but its effects reach out into the social life and determine what that shall be. And

so that discourse, spoken to a little company on the hillside of Judea so long ago, has been working silently as the light, forcefully as the vital energy upon the social life of Christendom. And while men have been finding fault with the very Gospel itself, while they have condemned the Church as indifferent to social needs and sorrows, a transformation has been taking place and a new social life has grown up before we were aware.

Professor John Bascom thus happily expresses the relation of religion to social progress and regeneration. He says: "Religion furnishes the highest incentives for the highest action. It takes motives in the universe at their maximum. If it fails in any one place, time, person, to do this,—as it constantly does fail,—it fails because of that place, time, person. It renews itself elsewhere with larger gifts. The universal affirmation of religion, that to which all its affirmations are tending, no matter how remote they may seem to be, is that supreme wisdom and goodness lie at the centre of all things; wisdom and goodness that rise into the clear light of consciousness, that are abundantly conscious to themselves of their own nature and purpose.

"Religious truth is the truth in which science and philosophy meet in most complete harmony,—in which events that otherwise eddy at random assume a well-defined, cosmic current; in which a spirit otherwise alien, lost in the multiplicity of things and the eternity of events, finds the clue of thought, finds itself; finds the goal of effort; finds the divine mind, and henceforth lives and moves and has its being in him, its true spiritual atmosphere. A sociology that

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is not animated by faith will be faint-hearted, fearful, and remote seeking after the truth—obscurely seen, and that beyond many obstructions. Above all impulses the popular impulse must be one of faith, one of quick belief and ready obedience. The purification, the rationalization, the renewal and re-establishment of the religious impulse are fundamental in all social construction."

It is not claiming too much, therefore, to say that all worthy social revolutions of the past, whether sudden or gradual, as well as all permanent and progressive movements of the present day, are to be reckoned among the fruits of Christianity. They are among the "things that accompany salvation," if, indeed, they be not part and parcel of salvation itself. And that which we have seen is but the beginning of that which shall yet come to pass. For as there is not a sin or a weakness in any individual life from which the power of the Christ cannot save us, so there is not a social evil, not a public wrong, which cannot be overcome by the same divine power. And the work of human salvation will not be complete till the redemption of individual men and women has been made perfect in the regeneration of society and the kingdom of God in human hearts has manifested itself as the kingdom of God upon earth.

CHAPTER VIII

POPULAR EDUCATION

IT is the glory of Christianity that learning and leisure are not prerequisites of sainthood. The largest possibilities of blessing are wholly independent of social or intellectual conditions. No life is too downtrodden or too burdened, no mind is too immature or feeble, no soul is too ignorant to claim and to receive the fullest measure of salvation. The ethnic religions, as a rule, reserve their best gifts for those who can devote to them much time and study. To be religious requires at least a measure of freedom from toil and care; and they have little or nothing for the weary and heavy-laden. Greek philosophy unfolded some very beautiful ideals for those who had leisure for study and inclination to thought. But for the helot and the housewife, for the merchant and the man of affairs, that philosophy had nothing. It never came in contact with their lives. The Gospel of Jesus Christ, on the other hand, while it scaled mountain-peaks of aspiration and sounded depths of thought far beyond the range of all pagan philosophy, yet offered its richest gifts freely to the busiest and most burdened lives. And the most exalted sainthood of the ages has often manifested itself in the humblest souls. Not a few of the leaders of

Christendom have been unlearned and ignorant men, who have become through the enduement of the Spirit alone the peers of the most highly educated. From Peter the fisherman to Dwight L. Moody the shoe dealer is a long line of men whose power has come, not from the teaching of the college or the seminary, but from the baptism of the Holy Spirit, received in the midst of a busy life that seemed to preclude opportunity and leisure.

Mrs. Stowe's Uncle Tom is no imaginary character. He is a truthful representative of scores of unlettered slaves whose humble piety and patient endurance of wrong put to shame the life of the average Christian in the most cultured and intelligent circles. To multitudes of lives in that hour of bondage the Christian religion brought the one ray of light and hope that pierced the darkness and bitter woe of their lot. However much of superstition and gross fanaticism may have entered into their conceptions of the Gospel, and however inadequate may have been their moral ideals, any religion that could bring peace and even joy to their souls, while at the same time it so restrained and controlled their minds that they became the faithful guardians of the defenceless families and property of their oppressors while those oppressors were absent fighting to keep them in slavery, could be nothing less than divine.

Yet, while the supreme benefits of the Gospel are thus accessible to the most ignorant and unfortunate, Christianity has done more than any other religion,—yes, more than all other religions combined, to foster education among its adherents and to spur men to

ever higher attainments in the sphere of learning. True disciples have never fancied that there is any virtue in ignorance, or that a lack of education is a favoring condition of spiritual growth and power. So far from that, education has always been recognized as the handmaid of religion, and genuine conversion is invariably followed by new aspiration for intellectual culture and for progress in every direction. Wherever the Gospel is preached there is a revival of intellectual life. Old superstition and ignorance give place to new intelligence, knowledge is sought upon every subject, all sciences and arts are compelled to pay tribute to the complete redemption of the being. In short, it is seen to be a part of the Gospel idea of salvation that the mind should be rescued from darkness and the body from physical evil as the heart from sin. Booker Washington, with his Tuskegee Institute for the education of the negro race, is the natural successor to Uncle Tom, spelling out the words in his Bible under the tuition of little Eva. The Bible Training School in Chicago and the schools at East Northfield and Mount Hermon, established and earnestly supported by the uneducated Mr. Moody, are but types of a similar work that has been going on in the Christian Church from the opening of its history. Wherever Christianity pure and undefiled goes, there the work of education goes with it.

True, the Church has at times posed as the foe of unlimited intellectual progress. She has persecuted many a Galileo and has stigmatized many a Darwin and Huxley as "infidel." She has tried to muzzle many a fearless student of the Bible, and to keep back

the results of most thorough scholarship. But this action has not represented the spirit of real Christianity at any period of its development. Always the larger Christianity has been tolerant,—aye, more. Always it has spurred men on to the deepest research in every department of investigation. It has sent out pioneers into new fields of thought. It has strengthened and encouraged the very souls whom a narrow and unspiritual ecclesiasticism has endeavored to silence. In point of fact, those whom the Church has persecuted are the offspring of that Christianity which is ever broader and deeper and mightier than the Church. As a recent writer has incisively expressed it, "Christianity has always been the originator and promoter of education. Of the Church, indeed, this must be said with some qualifications; for there have been periods when nothing in the world was more frightfully unchristian than the ecclesiastical machine."

Among pre-Christian peoples the Jews were the only nation attempting a system of universal education, and that education was chiefly religious and accomplished in the home. There was also what might be called a system of manual training, since every man was expected to have his sons learn some trade, even the wealthy not being exempted from this rule. It was a saying of the rabbis, "Who does not teach his son a trade, teaches him to steal." In Sparta the State undertook the education of children, but the peasant class did not share the privilege. In Rome private schools were numerous, but only the wealthy could patronize them. Among all pagan peoples education was looked upon as a privilege of

the wealthy and leisure classes. It was rather a pastime or a badge of superiority than a serious duty or a source of power for the common welfare.

As soon, however, as Christianity was well established and in a position to attempt anything beyond self-preservation, the duty of the authorities to educate the young was speedily recognized by the bishops and clergy. In the year 800 a synod gathered at Mentz ordered that the parochial priests should conduct schools in the towns and villages, and that the little children of all the faithful should learn letters from them. "Let them," said the decree, "receive and teach these with the utmost charity, that they themselves may shine as the stars forever. Let them receive no remuneration from their scholars, unless what the parents through charity may voluntarily offer." A little later a council at Rome provided for the establishment of schools throughout Christendom. And succeeding councils reinforced and extended these provisions. The Protestant Reformation gave a new impulse to the idea of popular education, and it has steadily grown until the present day.

In the progress of the educational idea we note several distinct steps. The New Testament contains no direct reference to the subject, although the Bible abounds in tributes to the value of wisdom and knowledge. The spirit of inquiry and the zeal for general education are, however, the inevitable results of Christian teaching. The recognition of God's relation to the world and all things therein irresistibly leads the child of God to desire a closer intimacy with the work of the Father: for he perceives that every part of the universe is a page in the completed

revelation of God to man, and that a more perfect understanding of the creation involves a more perfect understanding of the Creator. But the recognition of this largest idea does not come at once. It is a matter of growth. It unfolds itself to the christianized mind by little and little.

At first the end and aim of education were almost purely religious. The teachers were the priests, and the subjects taught were such as connected themselves most closely with the religious life and work. Catechisms and rubrics held the leading place, as in the conventional schools of to-day. Reading and writing were esteemed because they enabled the learner to study and to transcribe the Scriptures and other religious books. From these the field of study gradually expanded until the Irish monastic schools of the sixth and seventh centuries included in their curriculum a course of seven sciences—grammar, dialectics, rhetoric, arithmetic, geometry, astronomy, and music. Much attention was also paid to Latin, since that was the language of the Church, and religious treatises were written in the ancient tongue that they might be read with equal fluency by ecclesiastics of all lands.

One might naturally suppose that the progress of the educational movement would be from the lower to the higher class of schools. We should expect to find the primary school first coming into existence, and the university emerging last of all. But the actual order of growth has been in precisely the opposite direction. The university more nearly represents the first step in the process of universal education, while the primary school is one of the most recent developments. To be sure, the early schools were very

crude in their methods and attainments. The university student of early times would not compare for real knowledge with the grammar-school boy of the present: but low as the standards were, and elementary as the studies must have been in these schools, they embodied the university idea. So far as they went beyond the mere rudiments of reading and writing, they were the exponents of the "higher education." Their purpose was not to fit men for the ordinary occupations of life, not to make them better workmen and business men and citizens, but to prepare them for some special profession, as the law or the Church. Especially did they look forward to ecclesiastical positions and religious service. In fact, the whole system of education was considered tributary to the Church and subject to her special oversight.

The prevalence of this idea is seen in much more recent times. For example, when Harvard College was founded, it was with the avowed purpose of supplying an educated ministry for the churches in the new colony. The colonists were much more concerned about this than they were about the universal education of their children in the common schools. A like purpose inspired the building of Yale College by the colony in Connecticut. In fact, this has been the history of nearly every university except those of most recent date. Oxford and Cambridge in England, and many of the universities of the Continent preceded in their establishment any thought of public schools for the children of all classes. And the Christian world has been slow to learn the value of education for men in every walk of life.

It was after the university had been established,

and after men had cultivated learning for purely religious ends for many centuries, that there gradually grew up the idea of a common education for all classes at the public expense. The perfection of this idea is the compulsory education of all children in the elementary branches of learning, so that now we find public education established by law in most Christian lands, and a steady decrease in the proportion of those who cannot at least read and write. In our own land it is the aim to provide teachers and schoolrooms with adequate equipment, so that every child of a specified age shall be required to spend several years in study under the most favorable circumstances. Of late increasing attention has been given to the very youngest pupils, and the importance of the earliest years of study is beginning to be more fully appreciated. As the university was the first step in the march of popular education, so the kindergarten is the last step. That which was at first valued merely for the external results attained, as the maintenance of religious teaching, or, later, the acquirement of increased social power, is now regarded chiefly as a vital element in the intellectual development of man. To-day we educate men primarily to elevate them in the scale of being. All extraneous results of education are wholly secondary.

A peculiar phase of the Christian educational movement is its tardy recognition of the possibilities and duty of female education. The idea of putting women on the same plane with men in matters of education is a growth of the nineteenth century. Up to the beginning of that century, women had been looked upon as generally inferior to men from an intellectual

standpoint. They had not been thought capable of grappling with the most difficult subjects; and a high course of education for them had been deemed unnecessary. Not till the century was well opened was there any provision even in the city of Boston for a girls' high school. When Mary Lyon began her crusade in behalf of Mount Holyoke Seminary, she was received with coldness, and her scheme was looked upon as chimerical by even the most intelligent people of the time. She was, however, the herald of a new era. Succeeding grandly in her mission, she not only founded a school that has made for itself a noble history and accomplished a grand work in the young women who have gone forth from its halls, but she set in motion a wave of educational enthusiasm that has rolled on through the succeeding years, and now we have numberless colleges for women, and the opportunities of the sex for highest education are in no degree inferior to those of their brothers. Every branch of study is open to them. Every profession and calling welcomes their efforts, whether they aspire to law, medicine, or the pulpit. There are no closed doors; there is no partiality. And this wondrous change of public opinion was brought about by the efforts of a woman who undertook her work as a direct mission of God. Indeed, every advance step in the sphere of education has been the result of spiritual forces and has been attended by profound spiritual feeling.

Educational work is now one of the most important branches of missionary endeavor. Whether in foreign lands or in the home missionary sections of our own frontier, the power of education as an ally of the

Gospel is clearly recognized. Not seldom does the school precede the church and pave the way for its establishment. In many cases individuals are reached and families won to the preaching of the Gospel by means of the school who would be unapproachable by more direct means. And always the school quickly follows the Gospel in heathen lands. As a result of the introduction of Christianity into the Pacific islands, millions of people now have the privilege of education, where fifty or sixty years ago there was no such thing as a book. The South Sea Islands are now well-nigh thoroughly covered with day-schools. Madagascar had, before its occupation by the French in 1895, about one thousand schools with one hundred thousand pupils, as well as a college at the capital for educating teachers and a seminary for educating a native ministry. In Turkey, also, the missionaries set themselves to supply the lack of education among the people. They established not only day-schools for the children, but also advanced schools, which grew into noble and high-class institutions. Robert College at Constantinople, the colleges at Beirut and Harpoot and elsewhere are vigorous and strong centres of rational education. In 1829 there was not one school for girls in that empire. To-day there is hardly a town in which girls may not learn to read.

Mr. Loring Brace, in his *Gesta Christi*, has effectively summed up the significance of educational work as a fruit of Christian teaching. He says:

“Schools are open to all. The rich are forced to give of their abundance for the education of the poor. Not only are common schools open to every class, but

higher schools and colleges of learning are provided for the masses. Even laws are made compelling attendance, and provisions are made by individual charity for those who are poor and ill clad. This is one of the most remarkable fruits of this religion in modern times. It is a forcible distribution of wealth to confer the highest possible blessings on the needy. It is a confession of society that the most ignorant, degraded, and destitute person is a brother of the most fortunate, and must have every opportunity to exert his powers. If one could imagine the proposition made to the *archai* of Athens to tax the rich in order that the helots might learn to read the Greek classics, or a measure before the Roman Senate to set apart a new revenue for providing teachers for the plebs and the slaves, one could rightly measure the progress of the Christian sentiment of equality in these eighteen centuries."

CHAPTER IX

WHY ARE THE MEN NOT IN THE CHURCH?

THE Christian Church ought to stand first among human organizations. She ought to command the respect and completest allegiance of all the best minds in every land. By universal consent her legitimate work is the noblest and most far-reaching. She has the prestige of centuries, and her powers of growth, extension, and adaptation are unlimited.

Yet, notwithstanding all these advantages, even in this most Christian land, the Church, as an organization, is rated very much below par. Despite her wonderful history, her lofty aims, her glorious work, the organization itself does not command that degree of popular respect which its friends feel to be justly due. It does not stand foremost in all respects among human fraternities. It does not enlist the unqualified sympathy and eager co-operation of all the strongest and best minds.

True, we find in the membership of the Church the brightest and best intellects of the world. The Church rolls of the last half-century contain the names of such leading statesmen as Mr. Gladstone, John Bright, James G. Blaine, Benjamin Harrison, William McKinley; leading business men like John Wanamaker, Franklin Fairbanks, William E. Dodge; lead-

ing educators like Mark Hopkins and the presidents of nearly all our colleges, as well as the principals of the most prominent schools of every order; leading literary men and scientists and many others. True, the managers of our great missionary societies and benevolent organizations are the equals, if not the superiors, of the most prominent leaders of any purely secular movements, so that the model business and financial institution *par excellence* of the age is a missionary society. Still, it is equally and undeniably true that the majority of men of every order of intellect and character remain outside the membership of the Church. Many do so who profess to be in sympathy with her aims and work, who attend her services regularly and take a large share in the management of her affairs, and who contribute liberally to her support. In fact, of the vast number of men in all our communities, or even in our congregations, only a small proportion is found in the Church membership. Of the women, on the other hand, the majority of those in the congregations are in the Church also. There is no less truth than wit in Dr. Barton's impromptu stanza:

“In the world’s broad field of battle,
 In the bivouac of life,
You will find the Christian soldier
 Represented by his wife.”

Let me not seem in the smallest degree to underestimate the work or worth of the women in our churches. That be far from me! All honor to the hosts of noble women who are so manfully shouldering the work of the churches which the men do not

shoulder. Not a pastor in all the land but knows that his efficiency is in a great measure dependent upon the earnest, self-sacrificing, praying women in his church. Yet, after all this has been said, and much more that might be truthfully added, the fact remains that there ought to be more men in the Church. I insist, with the late Dr. Lamson, that "the proportions of religious society should be in the proportions of humanity as God made it." If the numbers of the men and women in our land are about equal, then the numbers in the churches should be as nearly equal. If they are not, surely something is wrong.

Now, the explanation of the disproportionate number of women in the Church usually given,—namely that women are by nature more religious than men,—is too silly for serious consideration. If it contained the slightest grain of truth, it would argue a manifest failure on the part of the Creator in fashioning the manly nature, and would bode ill for the present tendencies to mannishness on the part of the gentler sex; or else it would reveal a fatal weakness in the Christian religion in that it is not equally adapted to all natures.

Nor will it do to say,—as the Church has been only too ready to say for ages,—that all who remain outside her communion do so from the natural depravity of their hearts. The lines of church membership do not mark the difference between saint and sinner, between depravity and sanctity. There are many noble, earnest, thoughtful, sincere Christians in our congregations who are not in our churches. With Dr. Bushnell, we must all acknowledge the existence and worth of the "Outside Saints," as, alas! we must

also confess the presence of the Inside Sinners. We must recognize the truth, that as there are many Christians in name who are not Christians in fact, so there are many Christians in fact who are not such in name. To refuse such acknowledgment were the most unpardonable bigotry. The time has gone by when we can denounce all who venture to disagree with us as wilfully perverse or insincere.

Of course, multitudes remain outside the Church from sheer indifference to the cause which the Church represents, and from unwillingness to surrender their lives to God and enlist heartily in his service. That goes without saying. But it is as true of women as of men. Instead of explaining the disproportion in the membership of the Church, it makes the problem the more difficult by adding another unexplained condition. Clearly we must look elsewhere for the final solution of the difficulty. And, since the answer to our question does not appear to lie wholly in the perverse nature of the men, we must look for at least a partial answer in the Church herself.

Facing a problem that has not changed essentially since John Foster wrote his famous essay on *The Aversion of Men of Taste to Evangelical Religion*, we are compelled to acknowledge that if the average intelligent and thoroughly good man outside the Church at twenty-one years of age is outside for life, there must be something in the Church herself—in her life, her work, or her methods—that fails to commend her to the most virile minds. If members must be captured before they have reached the age of deepest thought or not captured at all, if the majority of those representing the strongest intellectual power and the

most complete intellectual training in the land refuse their fullest allegiance to this corporate embodiment of ideals which they acknowledge to be supreme, surely the Church, as at present organized and conducted, will not bear the scrutiny of deepest and most manly thought. These confessions are humiliating, doubtless, but are they not inevitable if we treat the subject candidly? And to treat it otherwise than candidly were a mere waste of time.

Jesus made His disciples among mature men and women. The majority of the apostolic Church were men. We have no account of children in their 'teens in that Church, or for many years afterwards. Of course, the times have changed. Under the acknowledged influence of the Gospel, both woman and child have been emancipated from a condition of at least semi-slavery, and have received a larger and more just recognition in society and the state and everywhere. No doubt the near future will witness still further progress in this direction. But a change of condition does not imply a change of nature. If woman is naturally more religious than man to-day, she was so in the time of our Lord; and we should reasonably expect to see among the twelve apostles no fewer than eight women. Jesus also recognized with absolute clearness the possibilities of child religion. We have not surpassed Him in this perception even now. But He did not think it necessary or proper to commit His work into immature or inexperienced hands. Among all the children whom He received and blessed, not one was called to become a "boy preacher," or to lead a "children's crusade," or to enter the ranks of the apostolate. Not a child, so

far as the record shows, was present at the institution of the Lord's Supper. In short, children and youth were regarded by the new religion and its Founder as rightly occupying a position of tutelage and subordination, not as fitted for leadership and command. Full recognition was accorded to their possibilities, and every opportunity for the development of their powers; but callow immaturity was never given the pre-eminence.

Christianity, as unfolded by Jesus and as embodied in Him, won men, and it won them not merely to an indirect and qualified interest, but to a full and unreserved allegiance to the Church which was founded on His teachings. There was no attempt to reach the immature, except as the natural result of reaching their parents. How, then, has it come about that in these last and best days men of mature minds cannot be brought into the Church? Why is it that Free-masonry and kindred organizations secure all their recruits from among men who have reached their majority, while the Church must secure them before that or not at all? In political organizations, in social clubs, in socialistic orders, in reform movements, in temperance societies (with a single exception), in everything else under the canopy,—men may be found in controlling numbers and active service.

Why Are the Men not in the Church?

The answer has already been hinted at. In a single sentence it is this: The men are not in the Church because the attitude and methods of the Church are such as do not commend themselves to

the most mature and manly minds. May I not go farther and say that the present attitude and methods of the Church are in many respects repugnant to virile minds, and almost of necessity hinder them from entering the Church?

Do not misunderstand. This implies no disparagement of those within the Church by contrast to those without, whether men or women. No, no! The minds within the Church are at least equal in strength and manliness to those without: and in point of character the Church, with all her short comings, easily leads the world. But we must remember that the great majority of the members of the Church became such in the less thoughtful days of youth; and were all church members at the present moment outside the Church, many would not enter the ranks. Their mature minds do not heartily approve that which they accepted in a superficial manner years ago. They do not respond to the same ideals and motives. Consequently they occupy an equivocal position before the world, and they do so from a sort of necessity, since they are in the Church, and cannot withdraw from membership or put themselves outside except by a process of discipline which, as consistent Christians, they are in no wise likely to incur. Of the few who unite with the Church in later years, the greater number do so with certain reservations, or with a large view of the essential nature of the work which enables them to surmount their repugnance to that which is merely incidental.

Now, specifically, what is it in the Church which renders the organization unattractive to the mind of mature manhood and strongest womanhood? This,

is it not? The Church does not demand enough of her members. She does not set her standards high enough. Church membership too often does not stand for anything definite in purpose, in service, in sacrifice. Other societies have a clearly defined aim. Every member knows that he must render his share of service and pay his stipulated tax. But in the Christian Church we are perpetually exercising ourselves to make the Christian life appear easy and the duties of church membership light. We have worked the story of Naaman the Syrian threadbare in the effort to prove that Christ requires no great thing of any man. And what has been the result? Thoughtful men have been repelled rather than attracted. "Bless God, salvation's free!" shouted a fervent brother in prayer-meeting. "I've been a Christian for twenty-five years, and it has n't cost me a cent." This trite anecdote may actually be true of a church member; but it could not be true of any member of any other fraternity or benevolent organization in the land. It is said that the Knights Templars from California were taxed more than two thousand dollars apiece for their share in the great conclave in Boston some years ago. Were it possible for our richest churches to levy such a tax upon their delegates to the missionary conventions, we should never hear of a missionary society being in debt.

Jesus demanded a great deal of men. He never tried to enlist disciples under His banner by persuading them that the service would be easy. At the very outset He placed the cost and the sacrifice before them in the most vivid colors. "If any man would come after me, let him deny himself and take up his cross,

and follow me." "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters,—yea, and his own life also, he cannot be my disciple. Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Nor were His moral requirements less exacting. To the motley crowd of men and women gathered at the foot of the mountain, He said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees [*i. e.*, unless it shall exceed the righteousness of the very best people you know anything about], ye shall in no wise enter into the kingdom of heaven." "Ye therefore shall be perfect, as your heavenly Father is perfect."

In contrast with these bold demands and lofty standards of Jesus, the present attitude of the Church is pitifully childish and timid. And this is true of every branch of the Church. We modify the standards, we belittle the requirements, with the hope of attracting men; and as a result we defeat the very end we have in view. Instead of arousing interest we excite contempt.

The churches of to-day are many, and each sect has its own formula of requirements for membership. For present purposes, however, they may all be grouped in three classes: (*a*) The Ritualistic; (*b*) The Evangelical; and (*c*) the Liberal. (I use these titles not as approving them, but because they will make my meaning perfectly clear to every intelligent reader without further explanation.) These three classes of churches represent three classes of requirements for church membership, and indirectly or impliedly three classes of ideals for Christian living.

First is the ritualistic class, comprising one or two entire denominations and parts of many more. What does this class demand of its members? Recognition of churchly authority. Obedience to churchly rules. Attendance upon certain prescribed churchly services. The payment of prescribed taxes,—which taxes are exceedingly small for those who are best able to pay them. Observance of a limited number of prescribed forms and ceremonies. These in place of the complete surrender, the unreserved consecration, the comprehensive and purposeful self-sacrifice enjoined by the Master. And what is the moral requirement? Nothing! Absolutely nothing! Doubtless the preachers of this class, as of both the other classes, often present high moral and spiritual ideals to men. But that is not the point in question. These are not in any sense conditions of church membership. A man may be grossly immoral, he may be dishonest, he may be cruel, he may be utterly lacking in every element of the true Christian spirit; but if he attend church regularly, if he scrupulously fulfil the ceremonial requirements, if he be liberal in his gifts to the Church, according to the prevailing standard of liberality, these are the measures of his sanctity. By these his churchly rank is determined.

Then there is the evangelical class. This class was in its inception a protest against the low standards of the older ritualistic churches. Its watchword was "Faith," as contrasted with the artificial notion of "Works." In the place of ceremonial requirements it has substituted correctness of intellectual belief or vividness of emotional experience. It defines faith as an opinion, or a set of opinions, about God and things

sacred, and religion as a feeling of loving trust in God and things godly. By this class also the life of purity and self-sacrifice is made subordinate to orthodoxy of belief and the genius for emotion. For ages this class of churches has kept up the farce of doctrinal strictness and the demand for an "experience," as though these could take the place of the real self-denial, the cross-bearing, and the exalted righteousness which Jesus demands. In very recent times even these requirements are giving way before the advance of independent thought and larger intellectual culture, and it is difficult to say just what the evangelical Church of the present day does stand for in the matter of membership requirements.

Finally, we have the liberal class of churches which sprang up as a protest of "deed against creed." This class comprises all those churches that emphasize morality of life by contrast with orthodoxy of belief or piety of manner. The ideas of self-surrender and consecration are treated lightly; and the preaching abounds in exhortations to benevolence, charity, and righteousness. But what is the standard of benevolence and righteousness thus exalted? Is it complete self-sacrifice for the salvation of others? Is it that strict obedience to the law of God that makes men perfect? Not at all. It is, in a single word, respectability. It is benevolence and sacrifice that satisfy the popular expectation. It is merely the righteousness of the scribes and Pharisees, not the exceeding righteousness which Jesus declared to be an indispensable condition of entrance into His kingdom. Beginning with lofty ideals, this class has followed the common example of lowering the standards in the

hope of winning the men, and it has failed as signally as the others. In point of fact, there is no fraction of the Christian Church to-day so overwhelmingly and hopelessly feminine as that which arrogates to itself the name of liberal.

These three classes include all the Christian churches of the present age. And under different forms they all manifest the same weaknesses. They have forsaken the original standards. They have lowered the demands of the Gospel. True, the ritualistic churches have their Fabers and their Brookses, the evangelical churches their Wesleys and Edwardses and Paysons, the liberal churches their Channings and Deweys and Parkers, who dare to hold up to men the perfect standard of Jesus: but these men do not represent the churches. They are exceptions. In the Christianity of the modern Church there is no longer the appeal to the heroic and manly element of human nature that characterized the Christianity of Jesus and His apostles.

It is easy for the Church to preach about the sinful indifference of men to her appeals, and to lay all the blame for the present condition of things on the shoulders of the indifferent ones. "Do not even the publicans the same?" Is not this the world's method of dealing with all sorts of evil? But what good does it accomplish? The evils are not cured. They are only aggravated.

The men are not in the Church. What is the Church to do about it? From our pulpits we can berate the men as incorrigible sinners and threaten them with the terrors of eternal perdition, or (if we have lost faith in these) denounce them as wanting

in the highest elements of human nature, and they will remain just where they are, caring not a whit for churchly scolding. Or, on the other hand, the Church may look to herself, and, without condoning the sins of those outside her ranks, may ask, "Are there not elements in the church life that tend to aggravate and to perpetuate this evil? Are there not changes that can be made in the attitude and methods of the Church that shall merit the approval and so enlist the co-operation of the strongest minds? With her immense prestige of history, of achievement, of purpose, cannot the Church maintain such a character and stand for such a work that she shall be universally recognized as the first and best of human fraternities, whose fellowship shall be esteemed a privilege by all?"

CHAPTER X

HOW MAY THE CHURCH WIN THE MEN?

IT is easier to discover flaws than it is to mend them. Easier to diagnose a disease than to cure it. Easier to denounce error than to reveal truth. Easier to criticise mistakes than to set them right. Easier to ask questions than to answer them. Yet one positive utterance, if it be true, is worth volumes of negation or interrogation. The blunderers have done more for the world than their critics. Fault-finding is itself the most grievous of faults unless it is followed by fault-mending.

I have asked and tried to answer the question: "Why are the men not in the Church?" But it will not do to leave the subject there. One feels the incompleteness of such a discussion. That question is practically negative. It is critical. Better never have proposed it than to leave it a poor lop-sided negative. There is the positive question: How may the Church win the men? That is the real problem. If that cannot be answered, and answered satisfactorily, the discussion is vain.

The original Church was strong and masculine as well as mild and feminine. The Church of the man Jesus was founded upon the men apostles and teachers. Men shouldered its burdens and enjoyed its fellowship. Men were attracted by its vigorous life and

manly achievements. No other service called out to such a degree the highest qualities of the manly nature, courage, self-sacrifice, devotion. None was so alluring to manly minds. The Church of modern times has lost her manly attractiveness. How shall it be regained? How shall the appeal to the virile nature be restored? How shall the proportions of the sexes in our church membership be made to correspond with the proportions in society at large?

The answer given to the question at the head of the preceding chapter determines essentially what shall be the answer to our present query. It only remains to state the answer positively, and to show its exact bearing upon the life of to-day.

If the Church would win men, she must raise the standards of church membership, she must exalt the ideals of church life. It must mean something to be a church member,—something worthy of stalwart, energetic, thoughtful manhood. Every church must have a clearly defined reason for existence, a purpose that shall commend itself to the highest intelligence, a work that shall justify all its demands.

Not every church has such a definite and worthy purpose in its life. Many churches that have once had a good reason for being have allowed that reason to become obscured. They have lost sight of their purpose in the pursuit of objects merely incidental. They have displaced the particular work to which they were called with glittering generalities that dazzle the thoughtless, but exert little influence upon earnest minds. Perhaps the reason that was warrant for organization has actually passed away, but the churches are unwilling to disband.

Were every church in our land summoned before the bar of divine economy and required to show cause for its existence, many would be compelled with shame of face to close their doors. In nearly all of our older communities, large or small, we find weak churches struggling along side by side, dividing forces that are none too strong when united, having a common purpose in the struggle for existence. Money is wasted in unnecessary organization. Force is wasted in unchristian rivalry. And the multitude of churches becomes a hindrance to the work of the kingdom.

Not a few churches are the embodiments of prejudice or personal self-will. Some stand as the dead memorials of a past cause, possessed of as little vitality and exerting as little influence as the monuments in our cemeteries. The purpose of yesterday often becomes the excuse of to-day. Churches that took their origin in the profound conviction and earnest purpose of a former generation may now stand for nothing distinctive or important. The original reason for their existence long since vanished, and unless they can discover a new and sufficient reason for continuance they would better vanish too. In fact, the kingdom of God would be greatly advantaged by the voluntary suicide of hundreds of churches in our land, and a new spiritual life would spring up from their graves. Do not weep every time a church closes its doors, even if it happen to be a church of your own denomination. Weep, rather, that many a church refuses to close its doors when its work is done, that many resort to galvanism (sometimes misspelled "Calvinism") when life has departed.

But, after all, ecclesiastical suicide should be a last resort. There is usually work that is neglected in the most over-churched communities. Lack of purpose does not always imply lack of opportunity or lack of work. More often it implies that the church is out of touch with its surroundings, that it fails to see the opportunity or to seize it. It has not found its work. It has not awakened to its true mission. It was established for a particular purpose, and that purpose is accomplished, has been accomplished, it may be, these many years. New needs have arisen, but it is blind to them. It persists in threshing over the old chaff, while a new harvest is wasting in the fields for want of attention.

A few churches, after living useless lives for many years in constant dread of dissolution, have aroused themselves from their lethargy and, throwing off the old bondage of tradition, have made for themselves a new sphere of service, receiving as a result a fresh baptism of divine life. The "institutional churches," so called, are for the most part churches that are trying to find a new reason for existence amid the changing circumstances of the age. But we must beware lest we get a new name or form merely while we forget about the purpose. The *raison d'être* of a church is not in names or forms or methods. It is a question of meeting the peculiar needs of its constituency, of adaptation to the wants of the people among whom it is established. The family church has a sphere just as truly as the people's church or the institutional church. Every church ought to be unlike every other church, as every community is unlike every other community. Suppose every church in America

were required to print a clear statement of its object and work, and also of what it expects of its members, how many could make a statement that would compare favorably with the prospectus of a new manufacturing firm or a political organization or an insurance society? Would it be sufficient for a church to say: "We are banded together to support the preaching of the Gospel, to do Christian work, and to afford the means of grace"? Once that would have expressed a definite purpose; it may do so now; but in most cases it would be a meaningless platitude. What? Meaningless to preach the Gospel? Yes, if it is already being done by a half a dozen other churches near at hand that effectively cover the field. Meaningless to do Christian work? No; but meaningless to organize a separate church for the purpose when there are enough such churches already organized.

We must make an end of glittering generalities. Men want something definite. Fervid exclamation cannot take the place of calm and intelligent statement. Zeal and enthusiasm must have a sound basis of reason. We must be prepared to tell men just what work the Church is doing,—yes, what work a particular church is doing. And we must be sure that the work is important enough and fruitful enough to justify the expense and the effort put forth. Until the Church is prepared to assume a thoroughly business-like attitude and to subject her methods of work and her claims to support to the most searching tests, she cannot expect to win the hearty approval of busy, thinking men.

After the Church has put herself in the right position, but one thing more is necessary. Direct and

positive effort must be made to reach the men. The dynamic power of the Church and of individual Christians must be turned to this special work. There must be a careful study of forces and conditions and laws, and the whole matter must not be left to blind chance.

That the women are in the Church at present in such overwhelming majority is not the result of intelligent purpose on the part of the Church, nor has it been brought about by the superior piety of the women. It is a mere social accident. The fact is accounted for and fully explained by a most cursory glance at the social conditions that prevail in Christian lands on either side the ocean at the present time. The only wonder is that any one ever sought or thought of any other explanation.

It is a well-known fact that the majority of our church members have been brought into the Church by means of what are known as "revivals." It is equally well known that most of them are received while still in their 'teens. What is the inevitable result? Think of the conditions.

A "revival," as ordinarily conducted, is nothing more nor less than a grand rounding-up of the flock for branding purposes, *i. e.*, to get as many of them as possible into one or another church so that henceforth they may be known to the world as Congregationalists or Methodists or Baptists or what not. It is a wholesale method of work. It deals with people in masses or crowds. It has for its subjects of influence only those who can be drawn to public services: for while we hear a great deal about personal or individual work, that generally means only work with

and for individuals who have been observed at the public meetings, and does not often go outside to reach those who have manifested no interest in the gatherings.

Now, it happens that in the present condition of average American society, young women frequent public meetings in much larger numbers than young men. It matters not what may be the purpose of the meeting, unless it be political, this is sure to be true. In every revival meeting girls are present in very large majority. It is therefore natural that among the "converts" a corresponding majority should be girls. And the methods employed often tend to increase that majority. The stock in trade of the itinerant evangelist of all but the highest type consists of stories that excite the emotions and of clap-trap that catches the attention of the less thoughtful. It is sentimentalism applied to sentimental natures at the most sentimental period.

Note another fact frequently and publicly acknowledged by Christian workers in all denominations, that by far the greater number of so-called converts are youths under twenty years of age. The man or the woman who remains outside the Church till the age of twenty-one years, so we are told, is probably outside for life: and as for working with those who have reached the age of twenty-five or thirty years, that is well-nigh useless. Does this stimulate to greater effort in behalf of these mature ones? Far from it. Instead of that our preachers and evangelists give almost their undivided attention to the most persistent appeals to the young.

Here, then, is a chain of circumstances which ex-

plains the presence of many women in our churches; and at the same time it explains the absence of the men. The churches are recruited from public gatherings. The conditions of our society when left to chance bring to these gatherings more women than men. At a very impressionable but immature age, large numbers are thus subjected to the influence of emotional appeals, and are persuaded to unite with the Church. The proportion of the sexes thus persuaded naturally approximates to the proportions in these gatherings.

Since, therefore, the present condition of things is the result of chance (or, better, of natural causes which are permitted to work without direction), better conditions can be brought about only by intelligent effort. If the men do not come to the Church in response to general invitations and impelled by the force of social gravitation, the Church must go to the men and for the men in an earnest and manly fashion. She must seek them wherever they are to be found. She must appeal to them with motives and arguments adapted to their mental peculiarities and to their masculine natures. She must call them to a work that is at once virile and Christian.

In adopting the Master's figure of the fisherman as the symbol of the Christian worker, we have almost universally added the idea of the net as the one implement of service. We have thought of Gospel preaching as a process of gathering in a chance collection of every kind, to be separated and a few selected from the mass. "Drawing the net" has become of late years a cant phrase in evangelistic work for any method of challenging decision on the part of the in-

dividuals in an audience. Now the method of Jesus was rather that of the fisherman who goes out with rod, line, and bait, seeking a definite kind of game, adapting his methods to each kind, and pursuing each in its favorite haunts. Jesus was personal, direct, selective in His work. Why, then, should we be content simply to throw our doors wide open and receive only such as chance to enter? Why should not we, too, fix our eyes definitely upon individuals who we believe ought to be reached, who in some especial way need the Gospel, or who are in some peculiar manner fitted for the Master's service, and then labor with wisdom and persistence for their capture?

Not long ago a "lodge" was organized in a small town in the State of Maine, and thirty men were initiated at a cost of thirty dollars each. This so aroused another lodge in the same town that it soon brought in fifteen young men at a cost of thirty dollars each. The circumstance, though not at all unusual, coming to the notice of a Christian worker, set him a-thinking. He began to contrast the success of the lodges in reaching men with the pitiful failure of the churches in the same direction. He observed that the success of the lodges was due, not to any general attractions which they offered, nor to their superior worth, but to the persistent, personal efforts of a few determined men who were interested in their growth. They went out and canvassed among their friends and acquaintances for new members. They carried the work into the homes. They talked it up on the street or in their places of business. And so men who had taken no interest in the lodges before, and who had never thought of attending any of their meetings,

were persuaded to join and enter heartily into their life.

This suggested to a church member what might be accomplished by a band of Christian men thoroughly interested in the work and progress of the Church, and working and praying for other men. He spoke of the matter to a friend, and they agreed to work together for the specific purpose of winning men. Others soon joined them. The band grew, and its work extended to surrounding neighborhoods and towns. In ten months not a week passed without conversions. A unique revival was the result. When the whole number of conversions growing out of this work had reached two hundred, over one hundred and fifty of the converts were men.

What was done in that town can be done in every city and town and village in our land. All that is needed is the same definiteness of purpose and the same persistence of effort. The Church offers to men all that the lodges can offer and more. Its claims are more urgent and more worthy. But these claims must be presented personally and with clearness. They must be urged with the same insistence that we use in urging the claims of any other cause in which we are profoundly interested.

There is a notion widely spread and deeply rooted in the popular mind that all Christian effort should be undiscriminating. "One soul is as good as another, and as precious in the sight of God," say very many. And so they go blindly on, casting the net at random and counting all the fish at the same value, whether they be minnows or whales, dog-fish or halibut or salmon. To make special effort for particular classes

seems to them like an unchristian respect of persons. But is it really so? Look at the subject more carefully. Which is worse, to make an intelligent discrimination in favor of one or another class, or to permit a blind tendency of society gradually to exclude a very important element of our race from Gospel preaching? Surely unintelligent neglect is no better than intelligent discrimination. It is far worse.

Jesus preached the Gospel to all who would hear. But when a church was to be organized, when workers were needed for difficult service in His kingdom, He carefully selected such persons as were fitted to accomplish His purpose. To-day we should preach the Gospel impartially to young and old, to rich and poor, to male and female. More than this, we should see to it that no chance or adverse conditions of society deprive any class of the blessed privilege of hearing the message. When, however, the Word has been preached, and there is need of organized work, we should strive to enlist those who can do the work most effectively.

The work of the Christian Church is more important than that of any business house or corporation in the land. Not financial interests merely, but the interests of the moral and spiritual growth of men, the most vital interests of the community, are involved in its successful management. Why, then, should that work be entrusted to the hands of those who are so immature or inexperienced that we should be unwilling to put them in charge of even a minor business interest?

It is right, therefore,—nay, it is an imperative duty,—that the Church should seek out the men; that

present-day preaching should be adapted to their needs and habits of thought; that we should seek to understand them, to get into touch with them, or to apply the Gospel to their daily life and to adapt our religious work to the capacity of men, so that they may have something to do for others.

Have I not indicated with sufficient clearness the line of needed reform in our church life? Let me sum up my thought in a few brief sentences. The standards of the Church must be elevated. The duties of church membership must be made more definite, more exacting, more manly. The tone of Christian preaching must be more virile. We must seek the men earnestly, persistently, prayerfully. We must recognize the manly type of piety, giving as much credit to active service as to emotional fervor. We must welcome Bezaleel and Aholiab as warmly as Miriam and Aaron, sturdy Peter and scholarly Paul as heartily as dreamy John and loving Dorcas. If we do these things the Church will soon assume her rightful place at the front of all human societies. She will become a true social unit. Her service will enlist men and women of the strongest minds, and all the best people in the land will be numbered within her ranks.

CHAPTER XI

SOME TASKS FOR THE TWENTIETH-CENTURY CHURCH

THE angel of promise comes to us with both hands laden. In her right hand she bears an opportunity. In her left hand she holds a task. And she will not bestow the one without the other. A task without an opportunity were gross injustice. An opportunity without a task were wasteful folly.

That the twentieth century will be an age of unexampled opportunity in every sphere of human life and service goes without saying. Fortunate, indeed, are we to whom it is given to witness the dawning of this golden age, the brightness of whose noontide shall far surpass the wildest flights of present imagination. Yet the vision of opportunity does not comprehend all of the glowing picture. There are other elements of the coming life. Already the mountain peaks of duty begin to outline themselves against the brightness of the eastern sky. Already we may catch prophetic glimpses of new and untried tasks that await our hands. And these duties must be done, these tasks must be performed, if the new century is to bring any blessing into our lives. For blessing lies not in opportunity alone, but in opportunity wedded to faithful service. Not in privilege is the glory of

life revealed, but in noble achievement which is the fruit of privilege.

Entering upon this new century with an equipment surpassing that of any previous age, rich with the inheritance of nineteen centuries of experience and progress, conscious as never before of the spiritual energy throbbing in every vein and artery of her organic life, the Church of Jesus Christ finds herself face to face with new responsibilities. Fresh obligations reveal themselves at every advancing step. And if she does not meet all these courageously and fulfil them manfully, she will be recreant to the trust reposed in her by her divine Master.

The special tasks laid upon the shoulders of the advancing Church are manifold in nature and form, and they are also varied in importance. Not all are strictly religious. There will be duties social, civic and humanitarian, as well as those which we esteem wholly spiritual. The old commission to preach the Gospel, which has been in force from the beginning, will be so expanded and intensified by the new circumstances, will be made so urgent by the new opportunities, that it will be essentially new. And this new impulse of spiritual energy will awaken a new philanthropy, a new ideal of social and political regeneration, a new enthusiasm for enlightenment and culture, for intellectual enlargement and material progress.

By no means easy or trifling is the work that beckons to the Christian Church from the portals of the opening cycle; but its very magnitude is its chief attraction and pledge of its accomplishment. Such a work appeals to the heart of strongest manhood. It

calls out that which is best and most noble in our nature,—the capacity for struggle, for service, for sacrifice.

Look with me through the open door

In this year of grace 1903 we are confronted with a world that waits for the preaching of the Gospel. Every land on our globe is open to the entrance and work of Christian missionaries. The prayers of decades have been answered in the breaking down of barriers and the clearing of pathways to the nations. From our colleges and seminaries a host of thoroughly educated young men and women are enrolling themselves as missionary volunteers; and these stand ready to enlist in the great work of carrying the Gospel to the lands that lie in darkness. Into the hands of Christian disciples the Almighty has put wealth enough—yes, ten times more than enough—to equip and to sustain all who desire to go out to this work. In short, all the preliminary conditions for a great advance movement in missions are fulfilled. With an insistence hitherto unknown the voice of our Lord is saying to us: "Go ye into all the world and preach the Gospel to every creature."

We have thought of the nineteenth century as pre-eminently a missionary era. And so it has been, when compared with the centuries preceding. But seen from the point of view of the present, the century that has just closed has been one in which we have merely sent out the missionary skirmish-lines. The twentieth century must see the real battle, the pouring of the regiments and battalions and squadrons upon the field. The time is ripe for completely encircling the globe with the Gospel. The opportunity is present

for sending the message of salvation literally to every tribe and nation. And this marvelous extension of missionary work, this exemplification of a world-wide Gospel, is the first task that the new century lays upon the conscience of the Church. Within this century,—nay, in the very opening years of the century,—we must realize the parable of the “Mustard Seed.”

A unique opportunity in the mission field has been recently pointed out by one who looks at the matter from a purely civic standpoint. Sir Robert Hart, an Englishman who has spent nearly fifty years in China in the British consular service and was for many years Director-General of Chinese Imperial Maritime Customs, has written several articles concerning the danger to Occidental or Christian civilization from the growing strength and intelligence of the Chinese nation while that nation is hostile to the rest of the world. After showing how real and how vast this “yellow peril” is, Sir Robert suggests two possible courses that may avert the danger and make the progress of China minister directly to the progress of the world. One of these is “a certain kind of foreign intervention, begun now and steadily and systematically pursued,” which would recall China to her old ideals of peace, discourage militarism, and enable the workings of civilization under the forms of industry and commerce so to modify the character and racial ambitions of the people as to avoid the ultimate great contest at arms. The other way out, he thinks, is for Christianity, “in spite of official opposition and popular irritation, to make a mighty advance and so spread as to convert China into the friendliest of

powers." "Nothing," he says, "but partition—a difficult and unlikely international settlement—or a miraculous spread of Christianity in its best form" will avert this yellow peril. To be sure, the statesman admits that he expects neither of these results. Nevertheless, his words certainly point out a noble task for the Church of to-day; a task that is by no means chimerical, or even miraculous beyond the experience of the Church in the past. And in the task thus suggested lies a splendid opportunity for the Church to prove her matchless power in the great crises of human life and history.

Right in line with this unprecedented advance upon heathendom is a movement within Christendom which has never yet been attempted, but which the unfolding conditions make at once possible and imperative. The same power of aggressive Christianity that is turned upon the paganism abroad must be bent with equal energy upon the ungodliness at home. Think of it! In nineteen centuries of Christian progress and effort the world has never yet witnessed the spectacle of a completely evangelized community. In the very best centres of Christian life and work the forces of ungodliness still linger and exert their baneful influence. Nowhere is the conquest of Christianity complete. A community—yes, many communities—where every soul is not only in passive sympathy with the cause of Christ, but is in positive and active alliance with that cause, is the reasonable aspiration of the unfolding age. We must realize the parable of the "Leaven" as well as the parable of the "Mustard Seed." The progress of the twentieth century must not only be more extensive, but it must also be more

intensive. The century must prove the power of the Gospel to accomplish a perfect work in communities and states as well as in individual lives.

This advance movement, both extensive and intensive, must reveal itself not merely in the building up of the Church numerically by the rapid enlistment of men and women in the service of her divine Leader, but also in the transformation of the common ideals of life and standards of character and conduct. There must be a marked toning up of the popular conscience, especially of the Christian conscience. Disciples must be inspired to new efforts and sacrifices. They must assume a new attitude towards their material possessions. The sense of stewardship must become more general and clear. The amassing of wealth for personal satisfaction and enjoyment must give place to the complete surrender of wealth to the will and work of God. And this change in the public feeling will take place in the twentieth century.

A third task which devolves upon the Church of the twentieth century, and one essentially different from those already mentioned, is the development of the social and corporate conscience. This duty has already begun to present itself to the mind of Christians, but it is by no means universally understood or deeply appreciated. An excessive individualism still characterizes even the most intelligent religious life of our times; and this individualism is the source of numerous and glaring inconsistencies. Professor Heron has said, only too truthfully: "Every man in the world might be Christian, according to the ecclesiastical conception, and yet the world be wretchedly pagan. A family may be barbarous and unhappy

whose every member is a Christian. Commerce controlled by Christian merchants is cruel and life-crushing in its progress, reckoning not that it floats its wares on deep seas of human suffering. A corporation, greedy, godless, vicious in many of its operations, consists of men famous for their piety and benevolence. A nation governed by men of eminent Christian character goes mad with the spoils of unrighteousness. Good people compose a social gathering utterly destructive in its spiritual influence. A church containing many sincere, teachable, self-sacrificing Christians is as powerless a moral institution in the community as the town pump."

We often say that the spirituality of a church is but the sum total of the spirituality of its individual members. And in one sense this is strictly true. But in another sense it is often true that the character of the church is quite independent of the character of its separate members. There have been times when the Church was a great deal more Christian than the great majority of its members, even as Israel stood before the world as the godly nation *par excellence*, when the mass of her people were as ungodly as the heathen about them. And to-day it often happens that the spiritual life of the Church falls far below that of the members. It is a paradox not seldom witnessed in actual life that a church is utterly lacking in spiritual life and power while many of its leading members are zealous and efficient Christians, or a church is poor and daily growing poorer while it has many and wealthy members whose riches increase year by year, or a church is losing ground in every way while its members are continually advancing.

For this reason, I say that the cultivation of the corporate conscience is one of the most vitally urgent tasks of the coming age. For centuries men have lived up to the adage, "Corporations have no souls," which, being interpreted, means "Corporations have no conscience." The Christian Church herself has lived up to this saying only too well. The proverb must become obsolete before the twentieth century has reached its first quarter. Side by side with the motto, "Every man must give account of himself," we must place that other motto, "No man liveth unto himself." We must manifest the spirit of Christ in our public and associated life as well as in our private life. Nations must become Christian, societies must become Christian, corporations must become Christian, churches must become Christian, just as truly and in precisely the same sense as individual men and women. The failure to do this is the supreme weakness in the public and social life of America to-day.

Of course, this quickening of the popular conscience involves also the christianizing of commerce. It implies that in the coming days men will not be self-sacrificing in religion and self-seeking in trade. It implies that we shall not love men in the prayer-meeting and cut their throats on the Stock Exchange. It implies that the spirit of rivalry and competition will be considered as unchristian in the market as in the sanctuary. And if this spirit is not driven out before the sanctified indignation of a growing intelligence and a clarified conscience, it will inevitably invade the temple of God itself, and we shall have a Church displaying all the bitterness and the subtlety

of Wall Street, based upon subterfuge and deceit, and seeking to conquer the world with the weapons which Satan himself is only too glad to furnish.

It remains for the twentieth-century Church so to infuse the spirit of the Gospel of Christ into the most far-reaching relations of our world life that nations shall become truly christianized, and wars between the nations shall be considered as brutal and as manifestly unchristian as duels or prize-fights. The establishment of an international tribunal at The Hague is a long stride in the right direction. That was a conception worthy of the closing years of the nineteenth century. And now the twentieth century must bring that court into prominent and active operation. The pressure of Christian principle and the power of churchly influence must force the nations of the world to submit their various grievances to its judgment, till war becomes an institution of the past and men shall wonder how it was ever possible for nations to seek one another's destruction. The federation of Christendom for the peace of the world,—that is a task for the Christian Church to accomplish, and the fulness of time has arrived.

There is a great work yet awaiting the Church also in the sphere of moral and social reform. Along these lines the work of the Church in the nineteenth century has been chiefly investigative and experimental. In no department has it been exhaustive. Causes and conditions have been pretty thoroughly examined and numberless remedial theories propounded. But little has really been done in the way of serious and concerted effort to cure existing ills. In the matter of temperance reform, for example, the

Church of Christ has not yet begun to put forth her strength in the battle with the liquor power. She has simply left the whole question to the mercy of enthusiasts and extremists to try each his own pet theory at his own charges in his own place. There is no need for further delay. Various methods have been tested with varying success. But the most remarkable conquests have been achieved by the use of means most truly spiritual and Christian. Perhaps, however, we are beginning to learn that the problem is not, after all, so much a problem of methods as it is a question of Christly spirit and determined purpose. At all events, the temperance campaign of the twentieth century must be a campaign of active aggression. We must force the fighting on every field until the enemy is driven from the land, completely vanquished. I hazard the prophecy that from the graves of countless buried theories and mouldering hobbies there will arise in the new century a new socialism, a new temperance movement, and a new moral awakening that shall change the face of human society.

Have I not suggested already another task that devolves upon the twentieth-century Church,—Namely, the task of answering the questions which the nineteenth-century Church has been asking? The tone of the closing century was interrogative. The tone of the opening century must be quietly but courageously assertive. The music of the past has contained a prominent note of defeat. The music of the future must change that note to one of victory. Nineteenth-century Christianity has too often found its parable in the story of those disciples who met the Master as

He came down from the mount of Transfiguration, and after witnessing His miraculous display of power in casting out the evil spirit from the child, cried: "Why could not we cast him out?" The Church has faced unsolved problems, she has stood disappointed before unsuccessful effort, she has turned disheartened from many an utter failure, and with sorrowful tones she has been asking the Master, "Why can we not discover the solution of this problem?" "Why does not our scheme of reform succeed?" "Why are so many of our best efforts unavailing?"

Just before the opening of the nineteenth century, in the year 1800, a pastor of one of the leading churches in the city of Boston preached a sermon on "The Increasing Neglect of Public Worship." The key-note of that sermon has re-echoed year after year throughout the century in every part of our land. Problems of spiritual decadence have pressed upon us in a hundred different forms. Now it is the neglect of worship. At another time it is the desecration of the Lord's Day. Again it is the waning influence of the Church over the masses. And everywhere it is the growth and persistence of ungodliness in the very strongholds of Christian teaching and work. Again and again the Church has exorcised the demons; but always the demons refuse to budge.

To the nineteenth century has fallen the task of carefully studying these problems and investigating the causes of weakness and failure. And this work has been done thoroughly. The Church has brought to bear upon its task the truly scientific spirit in combination with the Christian spirit. With ever-increasing intelligence and skill she has probed beneath

the surface to the very roots of difficulty and disease. She has collected and tabulated results with the utmost care.

But questions are useless without answers. Useless to investigate the causes of weakness and failure unless our investigation lead us to a cure. The Church of the nineteenth century has done its duty in asking, the Church of the twentieth century must do its part by answering these questions. If the Church of the nineteenth century has found its type in the disciples who asked, "Why could not we cast him out?" the Church of the twentieth century must look for her example to the disciples at a later period, who exclaimed to the cripple lying at the Beautiful gate of the temple: "In the name of Jesus Christ of Nazareth rise up and walk!" The question of disappointed wonder must give place to the assertion of a humble but undoubting faith. Not for us is it in the coming days to ask "Why is the Sunday service neglected?" Rather must we see to it that the Sunday service is not neglected. Not ours to ask why we fail in our plans and purposes; but so to exert ourselves that there shall be no failure. Ours to manifest the modest assurance of unswerving faith in our Lord, and to go continually forward in triumphant service. We have stood amazed at the powerlessness of the Christian Church in its efforts to meet human needs and to cure human weaknesses. Henceforth we must come to these needs and weaknesses with the words of the apostle: "In the name of Jesus Christ of Nazareth rise up and walk!" Yes, to many a strongly entrenched evil in our land we must say with significant emphasis: "Rise up and walk,—*walk out!*" And

there must be that evidence of power in our words that shall drive forth the evil in hot haste.

But the list is too long to review in detail. I will name but one more task, the crowning task of the twentieth-century Church. What shall that be? Do not be incredulous! The crowning task will be *to usher in the Millennium*. Impossible? Not at all. It is not even unreasonable. The Millennium may be fully realized, not in this century merely, but in the first half of the century, with no extraordinary effort on the part of Christians.

Think a moment! With the opening of the first century, Christianity was embodied in one person, and He a babe. When thirty years had passed the forces of the Church were insignificant,—only twelve active workers that we are sure of, only seventy that we know anything at all about. Yet, at the end of that century, there were five millions of Christians.

The twentieth century opens with five hundred millions of nominal Christians,—nearly one third of the entire population of the globe. If the Church grew in the first century from one individual to five millions, is it unreasonable to imagine that in the present century she can multiply herself three or four times? Most certainly not! But how is this task to be accomplished? That is the question which we have endeavored to answer in the foregoing pages.

In the first place, the Church must see in the task the embodiment of a duty and of a possibility. She must realize that it is a possibility because it is a duty. She must return to the primitive ideals of aggressive

service, of spiritual conquest. Jesus bade His disciples "seek first the kingdom of God and His righteousness." For the majority of disciples to-day that command is a dead letter. The kingdom of God is not made the supreme end of thought and effort in human life. Let the five hundred millions of nominal Christians begin to-day to put the kingdom of God foremost in all their plans and labor, let them put the extension of that kingdom before making a living, before personal ease and comfort and pleasure, before wealth, before fame or ambition, and the whole life and attitude of the Church in the world would be transformed.

If to this changed attitude and purpose were added a new faith in the potency of spiritual force, if the Church as a whole should seek and obtain a Pentecostal baptism of the Holy Spirit, every member or any representative proportion of the members being charged with the divine power, the complete conquest of mankind would be no distant event. Not only so, but there would be a rapid development of a more Christly type of character. The ideals of life would be exalted, and at the same time they would be seen to be the practical aims for every individual. Quality is no less essential than quantity in the completion of the kingdom. The realization of the Millennium implies the unconditioned rule of Christ over every part of the human life, as well as over all the individuals of the human race.

Fulfilling these two conditions, the kingdom would be perfected, and it would be extended to the utmost limits of humanity. May the Church of Christ speedily awake from the glorious vision to the earnest

task, and, in obedience to the summons of the new century, bring about the answer to the prayer of the ages,—“Thy kingdom come, thy will be done on earth as it is in heaven!”

THE END

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